DOCUMENT RESUME

ED 115 639 95 SP 009 709

TITLE	Roots of America; A Multiethnic Curriculum Resource Guide for 7th, 8th, and 9th Grade Social Studies Teachers.
INSTITUTION	National Education Association, Washington, D.C.; New Jersey Education Association, Trenton.
SPONS AGENCY	Bureau of Postsecondary Education (DHEW/OE), Washington, D.C. Div. of International Education.
PUB DATE	75
NOTE	174p.
AVAILABLE FROM	Publications Division, National Education Association, 1201 Sixteenth Street, N.W. Washington, D.C. (Stock No. 1373-5-00, No price quoted)
EDRS PRICE	MF-$0.76 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS	American Indians; Asian Americans; *Ethnic Groups; *Ethnic Studies; Italian Americans; Jews; Junior High Schools; Mexican Americans; *Minority Groups; *Multicultural Textbooks; Negroes; Polish Americans; Puerto Ricans; Secondary Education
IDENTIFIERS	Elementary and Secondary Education Act Title IX; ESEA Title IX; Ethnic Heritage Project; *Multicultural Education

ABSTRACT

This guide is divided into three parts. Part 1 provides the purpose and goals of ethnic studies and explains how to use the guide. Part 2 contains eight units for the study of ethnic experiences. These include (1) Native American, (2) Mexican American, (3) Black American, (4) Jewish American, (5) Italian American, (6) Polish American, (7) Japanese American, and (8) Puerto Rican. All but one of the units begin with an introduction, after which inquiry topics are presented. Inquiry topics contain learning concepts (objectives), questions for exploration, and activities and projects. A bibliography of resources completes each ethnic experience unit. Part 3 contains three appendixes, the first of which is a paper entitled Ethnicity and Education: Cultural Homogeneity and Ethnic Conflict. The second appendix is an analysis of a NEA/NJEA Ethnic Studies Programming Survey, and the third contains abstracts of projects funded by the Ethnic Heritage Studies Program, ESEA Title IX. Learning concepts and activities are listed for each inquiry topic. Instructional materials are listed for each ethnic experience unit. No provision indicated. (RC)

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Roots of America

A Multiethnic
Curriculum Resource Guide
for 7th, 8th, and 9th Grade
Social Studies Teachers

Developed by
New Jersey Education Association / National Education Association
Ethnic Heritage Projects

A National Education Association Publication

This resource guide was made possible by a Title IX Elementary and Secondary Education Act grant awarded by the Ethnic Heritage Branch of the U.S. Office of Education. It has been developed by classroom teachers, students, and people from the ethnic groups included in this guide.

1975, The National Education Association of the United States

Library of Congress Catalog Card Number: 75-34682

This is reality: Ours is a multicultural society. Our population includes U.S. citizens of European, Asian, African, Central and South American, Caribbean and Native American descent. All of these groups have contributed to the total cultural fabric of our society. Our laws, music, art, language, and literature reflect the values of this diversity. Our public educative process is obligated to reflect this reality. All people have the right of access to materials that express the rich multilingual, multicultural nature of our society. Our heritage of freedom of speech and freedom of inquiry demands this. The goals of a democratic society require it.

(This statement was developed by a conference jointly sponsored by the National Education Association and the Council on Interracial Books for Children entitled "The Future of Multicultural Instructional Materials.")

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FOREWORD

Roots of America is a series of resource units designed to assist 7th, 8th, and 9th grade teachers in locating and using resource materials which bring to life the unique American experiences of the following ethnic groups:

BLACK AMERICANS
ITALIAN AMERICANS
JAPANESE AMERICANS
JEWISH AMERICANS
MEXICAN AMERICANS
NATIVE AMERICANS
POLISH AMERICANS
PUERTO RICANS

Ethnic task forces composed of educators, students, parents, and representatives of ethnic organizations developed the core materials from which the units were created.

This curriculum resource project was jointly administered by the New Jersey Education Association and the National Education Association. Project coordinator was Murray Shereshewsky,* who worked under the general guidance of Donald McNeely and Norman Goldman of the New Jersey Education Association, Instruction and Human Relations Divisions. Project Director for NEA was Samuel B. Ethridge, Director of Civil and Human Rights; other staff from the division who contributed to this project included Wilma Alexander, Christine Kirk, Jodi Murata, Mary Faber, and Donald Shire. Project editor was Elinor Hart. The Executive Director of NJEA is Fred Hipp and the Executive Director of NEA is Terry Herndon.

The directors of the NJEA/NEA Ethnic Heritage Project are grateful to both the task force members and the Project Advisory Committee for their distinctive contributions. The productive interaction between the ethnic and educational communities proved to be invaluable in the development of *Roots of America*.

The project directors also wish to express their appreciation to the staff of the Ethnic Heritage Studies Branch in the U.S. Office of Education for their support and leadership in the field of ethnic education.

*September, 1974 through June, 1975

TABLE OF CONTENTS

PART I—THE MULTIETHNIC DIMENSION

Why Ethnic Studies? 19

How to Use *Roots of America* 22

Goals of Ethnic Studies 25

Basic Ethnic Studies Bibliography 26

PART II—ETHNIC EXPERIENCES

The Native American Experience 31

The Mexican American Experience 51

The Black American Experience 67

The Jewish American Experience 85

The Italian American Experience 107

The Polish American Experience 125

The Japanese American Experience 143

The Puerto Rican Experience 155

PART III—APPENDICES

Appendix I

"Ethnicity and Education: Cultural Homogeneity and Ethnic Conflict" by Marvin Lazerson, Associate Professor of Education, University of British Columbia 173

Appendix II

Analysis of NEA/NJEA Ethnic Studies Programming Survey 180

Appendix III

1974-75 Abstracts by State of Projects Funded by the Ethnic Heritage Studies Program, Title IX ESEA 181

THE MULTIETHNIC DIMENSION

Why Ethnic Studies?

Ethnic studies offer vital resources for instruction, especially in the area of social studies. They can bring to life the richness of our national heritage and provide learning experiences which will enable students to make the transition from their early monocultural education to the realities of our shrinking global village. Pluralistic education will also help students to accept and appreciate their own cultural differences as well as those of others.

Our nation was created and is still being shaped by immigration and migration. Since our very heritage is a mixture of dreams and traditions from every part of the globe, our students need to explore the richness of this mixture.

Although maps, political alliances, and economic geography can be turned inside out in a matter of years, the knowledge and insight that can be gained from ethnic studies will help prepare students for the changes that the future will inevitably bring. It is becoming increasingly difficult to survive economically or socially without an understanding of the many cultures in this country and beyond its borders. United States cities already have some of the largest urban Spanish-speaking populations in the world. English-speaking children now in school are increasingly likely to work with or for Hispanic people. They may be voting for or seeking votes from Puerto Ricans or Chicanos. As they move from one part of the country to another, they may find themselves in a neighborhood where many people speak Chinese or the grocery carries Caribbean fruits and vegetables. More and more Americans may be employed by Japanese or German companies or dealing with African or Asian customers.[1]

Ethnic studies can make an important contribution to a student's individual growth and development. The majority of Americans recognize a relationship between their ethnicity and their identity, according to the interpretation of a U.S. Bureau of the Census survey which was published by the National Center for Urban Ethnic Affairs.[2] Studying the experiences of the many ethnic groups[3] and the diversity of life-styles within our multicultural heritage will not only give students the opportunity to discover their own roots, but it will also expand their perceptions of the choices for their futures.

The united teaching profession's involvement in multicultural education grew out of its commitment to equality of educational opportunity.[4] As educators, human relations spe-

[1] *Project 1975: Educational Neglect* (Washington, D. C.: National Education Association, 1975), p. 19.

[2] Richard Kolm, *Melting Pot, Pluralism, and the New Ethnicity* (The National Center for Urban Affairs, 1974), pp. 2, 5.

[3] An ethnic group is a body of people who can be distinguished from the general population of a society by their shared values, traditions, aspirations, and other aspects of a unique social and cultural heritage which are passed on from one generation to the next.

[4] In 1966, the National Education Association published one of the first multiethnic bibliographies of teaching materials, and the next year, NEA sponsored the first national conference on "The Treatment of Minorities in Textbooks." NEA has continued to advocate pluralistic education through subsequent national conferences and publications. In 1972, the NEA Executive Committee committed the association to bringing about the publication of comprehensive multiethnic history textbooks for middle school, junior high, and high school students and called for a series of supplementary, interim publications which can be used until the multiethnic textbooks are available. *Roots of America* is presented as part of the supplementary series.

cialists, civil rights advocates, political leaders, and clergymen struggled to overcome the racial and ethnic hostilities that erupted during the 60's and 70's, there emerged a painful realization about the once popular tradition of the melting pot. In spite of the fact that the United States has always been a land of ethnic diversity, our national institutions have perpetuated a white, Anglo-Saxon, Protestant, monocultural standard.[5] Moreover, it was a myth called the melting pot that made possible the continued paradox between ethnic diversity and a monocultural standard.[6]

According to this myth, the educational process transforms people from diverse ethnic backgrounds into a homogeneous citizenry (i.e., people who conform to the WASP monocultural ideal[7]). Many high school graduations in the 40's and 50's included a melting pot ceremony; at the beginning of these ceremonies the students appeared in ethnic costume, and at the end they were dressed like "respectable" Anglo-Americans. Historically, the Americans who have obtained the greatest measure of opportunity, economic success, and respect were those who most convincingly conformed to the melting pot's monocultural ideal. Many of those who were able to conform experienced painful cultural conflict and paid a high emotional price.

This cultural homogenization did, however, exclude large numbers of visibly different Americans. As one Black educator put it: "The Jew, Greek, Spanish, Mexican-American and others, if they choose to give up their identity, can melt into the pot. But the pot has never been hot enough to melt the Black man."[8] The melting pot forced Blacks into a double bind. While they were excluded from its process, their failure to conform to its monocultural ideal was cited as justification for their second-class citizenship.

The myth of the melting pot has burdened our entire society with a number of undemocratic and destructive assumptions:

(1) The self-worth of an individual is directly related to the extent of the individual's conformity to the monocultural ideal.

(2) To whatever degree a person looks, behaves, or sounds different from the monocultural ideal, that person or group is inferior.

(3) The culturally different are not to be trusted.

(4) In order to avoid being treated unfairly when dealing with persons or groups who are culturally different, it is necessary to establish the superiority and power position of one's own group.

The causes of ethnic and intergroup conflict are these assumptions about cultural differences—not the differences themselves. The schools, therefore, must provide experiences which will help replace monocultural assumptions with a multiethnic appreciation of our society, if they are to help prepare students for effective citizenship.

The vital relationship between ethnic studies and equality of opportunity was recognized by the National Education Association's Thirteenth National Conference on Civil and Human Rights in Education. During this conference, a special session on Neglect in Ethnic Studies adopted the following resolution:

A recognition and awareness of the individual's ethnic/cultural heritage is a positive first step in the implementation of an effective process that:

a. Enables the individual to accept and respect his or her cultural heritage and that of people of other backgrounds;

b. Speaks to both the multicultural dimension and unity of our society;

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[5] *Report of the Task Force on Human Rights* (Washington, D.C.: National Education Association, 1969), pp. 3-7.

[6] *The Melting Pot, the Mold and Resultant Rejects* (Washington, D.C.: National Education Association, 1969).

[7] "Ethnicity and Education: Cultural Homogeneity and Ethnic Conflict" by Marvin Lazerson, Associate Professor of Education, University of British Columbia. This speech delivered during the National Education Association's Conference on Educational Neglect is reprinted as Appendix I of this publication.

[8] *The Melting Pot, the Mold and Resultant Rejects.*

c. Involves individuals, schools, and community in common concerns, problem-solving processes, and the creation of goals;

d. Forms a basis for understanding the nature of equal educational opportunity.

The need for multicultural education was officially recognized by the United States Congress in 1974 when it passed the Ethnic Heritage Studies Program Act.[9] This legislation declared that "All persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group" and authorized grants for the development of ethnic studies. The publication of this curriculum resource guide was made possible through an Ethnic Heritage Studies grant.

It is the hope of those who participated in the development of *Roots of America* that it will be used to encourage students to be open to the experiences of all cultures that make up the rich fabric of our nation. The demands of the future require a pluralistic vision, not only of our country but of the entire human community. The future is now.

[9] Elementary and Secondary Education Act, Title IX.

How To Use Roots of America

Roots of America is a resource guide—not a textbook. It has been printed in a looseleaf format in order to facilitate the incorporation of other important materials into your exploration of the experience of the ethnic groups included in this guide.

ORGANIZATION OF THIS GUIDE

This resource guide is divided into three parts. *Part I, The Multiethnic Dimension*, which includes this portion, discusses rationale, organization, and instructional goals.

Part II, Ethnic Experiences, presents eight American ethnic experiences. The first ethnic experience is, of course, that of Native Americans. The other seven are presented in the approximate order that members of these groups entered the continental United States in significant numbers.

Part III, Appendices, includes supplementary material.

FORMAT OF THE ETHNIC UNITS

The format of the Native American unit is unique. There are more than 476 Native American tribes in the United States today. The ideal way for a social studies class in any part of the country to explore the Native American experience is to collaborate with the tribe that is nearest to them. The Native American unit is therefore a prototype unit that can be adapted to the study of any Native American culture.

While the other units contain variations which reflect the priorities of those who developed the core materials, they are all organized into broad *Inquiry Topics* correlated with recommended *Learning Concepts*. Under each *Topic of Inquiry*, there are *Questions for Exploration* and suggested *Activities and Projects*. Comprehensive *Bibliographies of Resources* to use in carrying out the activities and projects are included in each ethnic unit.

Although the ethnic units are organized around the experiences of individual groups, this guide can also be used to explore ethnic experiences through unifying themes. Since *Inquiry Topics* related to discrimination, for instance, can be found in each of the units, it would be possible to develop a unit on discrimination that presents the experiences of all the groups included in the guide.

PREPARATION FOR TEACHING ETHNIC STUDIES

Developing and Modeling a Multiethnic Consciousness

The teacher's attitude toward cultural differences is critical. You will want to be particularly aware of effective human relations and careful not to express monocultural assumptions through what you say or do.

If your students include members of ethnic groups, it will be very important for you to demonstrate an understanding of their cultural values. For instance, Hispanic children, when being addressed by an adult, lower their eyes as a sign of respect. They also learn more easily in an environment that provides a warm, personal relationship with the teacher and encourages cooperation rather than competition among students.

Two brief publications that will be very helpful in preparing to teach ethnic studies are *Sensitizing Teachers to Ethnic Groups* by Gertrude Noar and *The Schools and Group Identity* edited by Judith Herman. A longer but extremely valuable book is *Teaching Strategies for Ethnic Studies* by James Banks. The *Basic Ethnic Studies Bibliography* on pages 26-27 contains further information about these basic resources.

Learning About Ethnicity and Ethnic Group Experiences

The brief narratives which introduce the ethnic units are not intended to provide the content teachers will need to teach about the experiences of the eight ethnic groups included in this guide. You will want to consult at least one book on ethnicity and one on each of the eight ethnic groups. The *Basic Ethnic Studies Bibliography* suggests a few selected resources, and the bibliographies of the ethnic units list many more.

Teachers who want to acquire a considerable depth of knowledge before undertaking classroom instruction can adopt a team approach and collaborate with other teachers who are developing units from this resource guide. This will enable teachers to select several ethnic experiences which they can pursue in depth and to feel knowledgeable when serving as resource instructors for the selected experiences. It is desirable, however, to arrange a schedule of classroom instruction which allows all students to study the experiences of each of the eight ethnic groups. Teachers should be cautious about serving as resource instructors for only the experience of their ethnic group. Such a practice could be interpreted by students as ethnocentric modeling.

Teachers can also make arrangements to get together to screen and discuss the audio-visual materials which vividly portray the experiences of the eight ethnic groups.

USING STUDENT AND COMMUNITY RESOURCES AND YOUR OWN EXPERIENCE

Three important resources not listed in any of the bibliographies will prove invaluable to you. They are:

(1) The students themselves

(2) The students' families and others in your community who are members of ethnic groups

(3) Your own experience and ingenuity.

The experience of students from the eight ethnic groups can provide extremely valuable learning resources. However, some students may need considerable encouragement and assistance in finding comfortable ways to share their experiences. For instance, a student without a great deal of verbal facility in English might present his or her experience through a slide show.

The ethnic people and places of your community can make ethnic studies and the value of cultural pluralism come alive for your students and for you. Parents and others from the community who can relate their ethnic experiences should be invited into your classroom. Their knowledge and skills offer excellent resources for activities such as festivals and celebrations and projects that involve arts and crafts. They can also provide valuable orientation for groups of teachers. You may find it necessary to go out into the community to establish rapport with parents and other ethnic citizens; you will find the contributions of ethnic people from the community well worth this effort.

Visits to ethnic sites such as houses of worship and markets are ideal activities. If they cannot be undertaken as class field trips, students should also be encouraged to visit these

places on their own. They should also be encouraged to visit the homes of older first-generation Americans.

Perhaps in your own background, there is a rich, cultural experience and the memory of the pain caused by the knowledge that the most familiar culture is not the one that promised success. The universal experiences that you and many of your students have undergone provide good resource material for introducing an exploration of the experiences of the eight ethnic groups highlighted in *Roots of America*. Hopefully, these units will be the beginning of a memorable discovery process for both you and your students.

Goals of Ethnic Studies

The ultimate goal of those of us who developed *Roots of America* is to create a pluralistic vision of the human community through the educational process. However, we realize that a great deal more than eight social studies units will have to be undertaken before this goal is reached. In the meantime, there are significant short-range goals that can be accomplished through effective use of materials such as this curriculum resource guide.

Learning experiences with the ethnic units will introduce students to the richness of the cultures they explore and the exciting diversity within their American heritage. Students can be expected to begin to develop a pluralistic consciousness. Hopefully, they will then be able to recognize the deficiencies and question the distortions in monocultural presentations or statements about our country and its people.

As students develop respect and empathy for people from these varying backgrounds, they can be expected to become more comfortable with their own cultural differences and more appreciative of cultural difference in others.

BASIC ETHNIC STUDIES BIBLIOGRAPHY

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ETHNIC EXPERIENCES

Native Americans

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Mexican Americans

Acuña, Rodolfo. *Occupied America: The Chicano's Struggle Toward Liberation.* San Francisco: Canfield Press, 1972.

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Japanese Americans

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ETHNIC EXPERIENCES

GENERAL OUTLINE

INTRODUCTION

Who prepared the Model?

Purpose of the Model

Suggestions in Using the Model

TEN COMPONENTS OF THE MODEL

1. Geographic Location of the Native American Group Prior to European Contact
2. Cultural Origins
3. Political Structure of the Group
4. Social Structures of the Group
5. Economic Aspects of the Group
6. Initial European Contact
7. Initial Cultural Exchanges
8. Contemporary Description of Each of the Preceding Concepts
9. Legal Interactions Between the Group and the United States Government
10. Present Day Status of the Group

ANNOTATED BIBLIOGRAPHY: TEACHER AND STUDENT RESOURCES

SELECTED DATES IN NATIVE AMERICAN HISTORY

INTRODUCTION

The basic concepts involved in the following model were selected by a Native American educator from suggestions and research that were furnished by two secondary teachers of Native American students.

This guide is prepared for educators who do not have a strong background in the cultural history of Native Americans but feel the importance of finding a valid model to follow in preparing and presenting a unit on Native Americans.

The model itself does not include specific cultural aspects of any Native American group. It does provide a legitimate topic guide that one could follow in preparing a unit of study.

One should be aware that there is a basic difference from the usual course of study guide. This model presents a basic guide that is designed to deal with one of the many Native American cultures available to study. In most cases, a guide would present an overall survey course.

It is suggested that the group selected for study should be one that is geographically near the group that will be doing the study.

The model itself is composed of ten components. The sequence of the components represents a combination of Native American categories and European-American categories resulting in a bi-cultural model.

If time prevents the full implementation of the model, parts of it can successfully be used as long as the first two components are not excluded.

We believe it is necessary for all Americans to know and understand some basic ideas about Native American people if they are to respond to the current needs of Native American people and contribute to the overall peaceful interaction of our society. There are some generalizations which can be made about Native American life. These are worked into the fabric of the questions within the model, as an antidote to the stereotyping that has enveloped the beauty of Native American life.

Much has been written about Native Americans from the anthropological point of view, as they were "studied" by non-Indians. These cultures which were studied and written about in the 19th century are still very much alive today; therefore, some cautions should be observed in selecting sources of information. We have commented extensively in the bibliography and would emphasize these points about some of the older material: 1. The perspective was non-Indian in many cases, and some of it is clearly biased; 2. The culture studied has evolved and changed as any culture will do in 100 years. There is also a great need for material on Native Americans to be developed on a reading level appropriate for students.

Another caution we would give is to understand that there is great diversity among Native Americans today. There are traditional Indian communities, particularly in some reservation areas, which have rejected the pressures of the dominant society and retained the integral values of the culture of their ancestors. There are also many Native Americans living in urban areas, who have formed Indian associations and represent a wide diversity of tribal background. These urban Indian communities retain much of the general Native American cultural heritage as they continue to evolve a comfortable life-style in response to the reality of a modern industrial urban society.

The teacher who lives near a reservation or urban center and has the opportunity to consult with Native American people may be able to enlist their help in preparing a unit to teach. Some Native American people are understandably reluctant to share their culture because the culture has in the past been criticized, ostracized, and outlawed. People have been harassed and killed for continuing to practice the culture which we now ask them to share with us. We believe that teachers make the difference if they can present material about another person's culture without pre-judging or comparing; they will have shown their students a broader way of viewing the world, which is essential for the future.

TEN COMPONENTS OF THE MODEL

1. Geographic Location of the Native American Group Prior to European Contact

a. Exactly what geographic area was considered the legitimate homeland of the group? (By the group itself)

2. Cultural Origins

a. What have cultural anthropologists asserted to be the origins of this group?

b. (If available) According to the traditional history of the group, what were the origins of the group?

3. Political Structures of the Group

A. What was the group decision-making process?

1. How were the governing bodies organized?
2. How were people chosen for leadership?
3. How was their leadership controlled by the group?
4. Could a leader be removed or replaced?
5. How binding were decisions on the group and individual?

B. What major historical events were important to the people?

1. How were they recorded?
2. Were certain individuals responsible for the keeping of the history?

C. What relationships existed between religious and political beliefs?

1. How did the government originate?
2. Were the political leaders involved in religious roles?

4. Social Structures of the Group

A. What was the basic family relationship structure?

1. Was there a clan system?
2. Was the family matrilineal? Patrilineal?
3. What were the functions of the clan leaders?
4. How was the membership in families, clans, and tribes determined?
5. What specific roles were appropriate for various individuals?
6. What stages of life were recognized?
7. How were skills needed for group survival taught to the next generation?
8. What was the relationship of the family, clan, and tribal structure to the government structure?
9. How could individuals exert their influence socially and politically?

B. How did the people explain the origins of their group?

1. In what way is their explanation of the origin of the world related to their concept of the land?
2. In what way is their explanation of the origin of their people related to the social structure of their group?
3. In what way did they define their relationship with other living things upon which they depended for life?

C. How was the cycle of life reflected in the religious aspects of the culture?
   1. In what ways did ceremonies reflect their relationship to the universe—including individual, living and dead?
      a. What music and instruments were used in ceremonies?
      b. In what way was dancing a religious expression?
   2. What were the concepts of good and evil?
   3. What was the concept of death?
   4. In what ways did the language reflect the basic values of the culture?

D. In what ways were the social aspects of the people reflected in and complementary to:
   1. Their housing?
   2. The arrangement of their settlements?
   3. The political structure?

E. What sports, games, and entertainment were part of the culture?
   1. In what way were sports, games, and entertainment related to the religious beliefs of the people?
   2. In what way were sports, games, and entertainment a part of education for adult roles?

F. What were the beliefs about disease—physical and mental?
   1. What caused disease?
   2. How could disease be cured?
   3. In what way did the medicine reflect the society's belief in the harmony of all life?

5. Economic Aspects of the Group

The Culture Before European Contact:

A. What was the basic economic pattern which developed in their relationship with the environment?
   1. What natural resources were available in the area where they lived?
   2. How were these resources used?
      a. Food
      b. Clothing
      c. Shelter
      d. Medicine and religious articles
      e. Decorative items and artistic objects
   3. What was their concept of land use or ownership?
      a. Were there land areas which were sacred to the people?
      b. How did they choose where to locate settlements?
      c. In what ways did they use the land near the settlements?
      d. Under what conditions would the settlements be changed?

B. What were the economic relationships with other Indian groups around them?
   1. What items were traded?
   2. Where were the trade routes located?
   3. How was the economic competition handled?
   4. Were there cooperative economic ventures involving several tribes?
   5. What were the modes of transportation?
   6. What were the means of communication?

6. Initial European Contact

a. Which European group made the first contact?

b. Historical reason(s) for the European group to colonize?

7. Initial Cultural Exchanges

a. Were any parts of the European culture immediately transferred to the Native American group?

b. What parts of the Native American culture were most openly shared with the European culture?

8. Contemporary Description of Each of the Preceding Concepts

a. Emphasize any drastic cultural changes that represent a severe contrast from the original culture.

9. Legal Interactions Between the Group and the United States Government

a. List any major treaties or agreements between the United States Government and the Native American group.

b. Are the treaties still legal and binding from the perspective of the Native American group?

10. Present Day Status of the Group

a. Population

b. Land base

c. Federal recognition

d. Present form of political structure

e. Contrast present day with 1492

ANNOTATED BIBLIOGRAPHY:

TEACHER AND STUDENT RESOURCES

Armstrong, Virginia. *I have Spoken: American History Through the Voices of the Indians.* Chicago: Swallow Press, 1971. Title speaks for itself.

Astrov, Robert, ed. *American Indian Prose and Poetry.* New York: Capricorn, 1962. An anthology of prose and poetry by Native Americans.

Banks, James, ed. *Teaching Ethnic Studies: Concepts and Strategies.* Washington: NCSS, 1973. The introduction in this book speaks very eloquently and accurately concerning the usefulness of this book: "It is bound to help every teacher . . . to sense the urgency of the racial crisis in our nation, and to develop a commitment to *act* to resolve it." Chapter 9 is by Jack Forbes and is entitled "Teaching Native American Values and Cultures." An excellent and invaluable teacher resource.

Benchley, Nathaniel. *Only Earth and Sky Last Forever.* New York: Scholastic Book Services, 1972. A novel, following historical events, written in the first person (Dark Elk). Tells of the events leading up to the battle of Greasy Grass (Custer's Last Stand). Excellent as a unit opener in social studies or English to motivate students. Easy reading level with information about culture worked into a sensitive story.

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Craven, Margaret. *I Heard the Owl Call My Name*. New York: Dell, 1973. A novel about a young Episcopalian priest who lives among Canadian Indians, despite cultural difference. The characters find that they still share basic human values. Excellent for Grades 7 through adult.

Curtis, Edmund S. *Portraits From North American Indian Life*. New York: Outerbridge & Lazard, 1972. An outstanding photographic collection with explanations for each picture.

DeLoria, Vine. *Custer Died for Your Sins*. New York: Avon, 1969. A must-read for anyone interested in Native American studies.

————. *God Is Red*. New York: Grosset & Dunlap, 1973. A discussion of some of the basic cultural differences between Indians and whites. An excellent source, one should read some history-oriented material first for a better understanding of the concepts of this book.

————. *Of Utmost Good Faith*. New York: Bantam, 1971. Major laws and treaties with comments by the editor. Useful for understanding the legal maze in the relationships between Native Americans and governments at the various levels.

————. *We Talk, You Listen*. New York: Dell, 1970. Further discussion of some of the basic points found in *Custer Died for Your Sins*.

Division of Instructional Services, Buffalo Public Schools. *The Iroquois People: A Reference Guide*. Buffalo: Buffalo Public Schools, 1973. Compiled by Native American people as a guide for teachers within a city school district with a large Native American population.

Erdoes, Richard and John (Fire) Lame Deer. *Lame Deer Seeker of Visions*. New York: Simon and Schuster, 1972. A Native American tells his own story with humor and poignacy. Could be used with mature high school students; teacher should read this book before making a decision.

Fay, Harold and D'Arcy McKnickle. *Indians and Other Americans*. New York: Perrenial Library, 1970. Basic premise of this book is that the Federal government has never developed a consistent policy in its relations with Indian peoples and nations. A useful survey of historical relationships for people who have some background in the history of the relationships between "Indians and Other Americans."

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Graymount, Barbara. *The Iroquois in The American Revolution*. Syracuse: Syracuse University Press, 1972. Contains some useful historical information, although written in the traditional way that European-American historians viewed this period.

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Josephy, Alvin, ed. *Indian Heritage of America.* New York: Bantam, 1969. Another comprehensive study, including a final chapter on some basic Indian problems today. The author is recognized as an outstanding scholar in his field.

————. *Red Power.* New York: McGraw-Hill, 1971. Basically, 20th century documents and articles dealing with Native Americans' struggle for freedom. Includes a wide range of viewpoints.

LaFarge, Oliver. *Laughing Boy.* New York: Signet, 1971. Written in 1929, this novel tells the conflict of the Navajo way with the growing influences of the dominant society. Teachers should read the book to determine suitability for their students.

Lawton, Harry. *Tell Them Willie Boy Is Here.* New York: Award Books, 1970. The story of a 1909 manhunt for Willie Boy, a Paiute. The reconstruction of the event into novel form contrasts the values of Paiute culture with that of the dominant society. Teachers should read the book to determine suitability for their students.

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Momaday, Natachee S., ed. *American Indian Authors.* Boston: Houghton Mifflin Co., 1972. Legends, short stories, and poetry written by Native American people. Excellent for students and adults.

Momaday, Scott. *House Made of Dawn.* New York: Spectrum, 1969. A Pulitzer prize winning book by a leading Native American author.

————. *The Way to Rainy Mountain.* New York: Scribner's, 1971. A noted Native American author shares his personal memories, and his culture, with the reader.

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Sandoz, Mari. *Cheyenne Autumn*. New York: Avon Books, 1953. Based on the historical flight (1878) of a group of Northern Cheyenne from an Oklahoma reservation to the Yellowstone country from which they had been forcibly removed. Excellent for students seeking to understand the conditions and circumstances surrounding the establishment of reservations during the late 19th century.

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Social Education. January, 1975. Resource section on where to find Ethnic Studies materials.

Steiner, Stan. *The New Indians*. New York: Dell, 1968. Useful background reading for understanding current Native Americans' rights movement.

Steinfield, Melvin. *Cracks in the Melting Pot*. Beverly Hills, California: Glencoe Press, 1970. Good for teacher understanding of the history of various ethnic groups in the U.S.. Much is original source material and essays.

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Van Every, Dale. *Disinherited*. New York: Avon, 1967. Detailed account of the removal of the five civilized tribes from the Southeast to Indian Territory. Highly recommended.

Vogel, Virgil J. *This Country Was Ours: A Documentary History of the American Indian*. New York: Harper & Row, 1972. Documents are arranged chronologically. Excellent source for American history teachers who wish to incorporate materials into a standard curriculum. Excellent appendices ranging from significant dates to short biographies of prominent living Indians to selected audio-visual aids to current writings in the Native American fields.

Wallace, Anthony. *Death and Rebirth of the Seneca*. Westminster, Md.: Random, 1972. One of the standard works on the Iroquois.

Washburn, Wilcomb. *Red Man's Land, White Man's Law*. New York: Scribner's, 1971. Useful for in-depth understanding for legal and political relationships between Native Americans and the dominant society.

White Roots of Peace, ed. *The Iroquois Constitution: The Great Law*. Roosevelt, New York: Akwesasne Notes, 1972.

Wilson, Edmund. *Apologies to the Iroquois*. New York: American Book-Stratford Press, 1960. Observations by a non-Indian person after a short contact with the Iroquois. Should not be used as a sole source of information.

Audio-Visual Materials

Records:

Some recordings of Native American music are available from:

Folkways Records & Service Corp.
117 West 46th Street
New York, NY 10036

Filmstrips:

Indians: Stranger in Their Own Land, AVNA, National Council of Churches.

We Are Indians: American Indian Literature. Guidance Associates. Uses photographs and music to illuminate the words of Native Americans, as they express some of their basic

cultural ideas. Distributed by Guidance Associates, Harcourt, Brace & World, 23 Washington Avenue, Pleasantville, NY 10570.

Power of My Spirit: The American Indian. Sound filmstrip, Denoyer Geppert Company, 5235 Ravenwood Avenue, Chicago, Illinois 60640.

The above filmstrips are the only ones we are recommending because, although recently much audio-visual material on Native Americans has been marketed, some of it reflects the inaccuracies which occur when one culture is interpreted by members of another culture.

Indian Newspapers:

Akwesasne Notes (monthly)
State University of New York at Buffalo
Program in American Studies
Buffalo, New York 14214

Published by Indian people at Akwesasne. Includes news about the Native American world from throughout the U.S. and Canada. A good source for posters and pamphlets.

Indian Historian (quarterly)
Indian Historical Society, Inc.
1451 Masonic Avenue
San Francisco, CA 94117

Publication of the American Indian Historical Society. Basically, articles by outstanding historians on subjects of current concern to Native Americans. Highly recommended.

SELECTED DATES IN NATIVE AMERICAN HISTORY

JANUARY:

1 **1889:** On this date, the Paiute Ghost Dance Messiah, Wovoka, received his visions from the Great Spirit.

1969: Classes opened at Navajo Community College, Many Farms, Arizona. This is the first college established on an Indian reservation, and the first controlled by Native Americans.

4 **1493:** Columbus returned to Europe taking with him six Indian captives.

5 **1889:** Iroquois people's petition to the Governor-General of Canada signed by Joseph Brant and many petitioners, requesting that the Canadian government leave them alone to their own traditional system of chiefs.

9 **1879:** After a dramatic escape from Fort Reno agency and a courageous attempt to return to their homes, Dull Knife's Northern Cheyenne were held at Fort Robinson. The Cheyenne prisoners were denied food and firewood for refusing to return south to Indian territory and broke out in a desperate attempt to get back to their Montana lands, many dying.

13 **1971:** Interior Department approved construction of hot-oil pipeline across Alaska even before any settlement had been made on native people's land claims.

18 **1958:** Lumbee Indians defeated and put the Ku Klux Klan to flight in a battle near Maxton, North Carolina. Since then the Klan has been inactive in Robeson County.

19 **1971:** Hank Adams was shot checking fishing nets on the Puyallup River near Tacoma, Washington, about 5 a.m. The 27-year-old Sioux is a leader of the Survival of the American Indians Association.

20 **1830:** Red Jacket, wise orator of the Seneca Nation, died on this date.

22 **1813:** Raisin River Massacre: A combined attack by Indian and British troops surprised a thousand of William Henry Harrison's soldiers who, disregarding orders, were on their way to capture Frenchtown. 250 Americans were killed and 500 captured.

24 **1848:** On this day, at Sutter's Mill, California, a gold nugget was found. This was the beginning of the gold rush—and the end of entire Indian peoples slaughtered by gold seekers.

28 **1712:** North Carolina British forces attacked Tuscaroras and others camped on the Neuse River, killing 400.

29 **1674:** John Sassamon, a Praying Indian, was alleged to have been killed by three Wampanoags. Although later proven innocent these three were found guilty and hanged on June 8th of that year. Their deaths may be said to have been a major reason for the start of King Philip's War.

30 **1838:** Osceola, Seminole, died in a prison fortress on Sullivan's Island in Charleston, South Carolina, after having been captured by General Jessup under a white flag of truce raised by his American soldiers.

31 **1923:** Dr. Carlos Montezuma, Apache, well-known author and defender of Indian rights, died on this date.

FEBRUARY:

1 **1876:** U.S. Government orders illegal roundup by War Department of all Indians around the Powder River and beyond.

5 **1800:** Seneca prophet Handsome Lake has his third vision.

1897: Women of Caughnawaga petition the Canadian Minister of Indian Affairs that they want to keep the traditional Iroquois system of chiefs.

6 **1973:** Confrontation at Custer, South Dakota, when 200 Indians, protesting light charges placed against the killer of Wesley Bad Heart Bull, responded to police provocation. 30 Indians arrested, Chamber of Commerce destroyed by fire, courthouse partially burned, and 8 law officers injured.

8 **1885:** Dawes Act signed by President Cleveland. Divided lands held in common, giving each family head 160 acres, to be held in trust by the government for 25 years. All other lands would be sold by the government with the money going into a trust fund for educational purposes. As a result of this effort to "help the Indians," tens of millions of acres of Indian lands were taken away.

9 **1690:** King William's War begins when a combined force of Iroquois and French attacked Schenectady, New York, outpost.

11 **1780:** Large war party under Joseph Brant sets out to avenge American attack on Iroquois towns.

1794: First United States Treaty with the Six Nations of the Iroquois Confederacy signed to establish peace relations and reservations. Although signed by George Washington to last "forever," the treaty was broken with the building of the Kinzua Dam in the 1960's.

12 **1825:** Treaty of Indian Springs. President James Monroe endorsing vigorous means of removing Indians from eastern United States, had agents bribe and deal with a small greedy faction of Creek Indians under Chief William McIntosh. The scandalous document ceded all Creek lands and promised evacuation of the Creeks to the Far West by September 1, 1826.

12 **1895:** Public meeting held at Caughnawaga Mohawk reserve to hear Canadian officials chide and deny Indian requests for recognition of the traditional chiefs as opposed to municipal elected councilors.

16 **1973:** AIM announced that it will support Oglalas in their dispute with Oglala tribal council at Pine Ridge if requested to do so.

17 **1971:** Scores of Indians marched from the University of Washington to the BIA office to protest refusal of the BIA to support their struggle to obtain Fort Lawton for development of an Indian center.

20 **1972:** Raymond Yellow Thunder was beaten to death in Gordon, Nebraska.

21 **1828:** Sequoyah's Cherokee alphabet used to print the "Cherokee Phoenix," the first newspaper printed in an Indian language.

25 **1643:** General Kieff (Dutch) permitted the slaughter of Manhattan Indian who had sought his protection.

1745: Colonies pass legislation paying rewards for Indian scalps.

26 **1661:** Pequot War in Rhode Island against Narragansetts, Mohegans, and English.

27 **1968:** Yakima Tribal Council passed a resolution assuming jurisdiction over off-reservation fishing by tribal members.

1973: Oglala Nation liberate the village of Wounded Knee on the Pine Ridge reservation, South Dakota.

28 **1877:** A federal legislative act stole the sacred Black Hills from the Dakota people, breaking terms of previous treaties.

1973: U.S. and Oglala forces set up roadblocks at Wounded Knee. U.S. imposes news media blackout.

MARCH:

1 **1793:** Law authorized the President of the United States to give goods and money to Indian tribes "to promote civilization . . . secure friendship."

2 **1972:** Leroy Schenandoah killed by Philadelphia policeman and other Iroquois shot while watching a movie company filming on the street below.

3 **1832:** John Marshall's Supreme Court decision guaranteed Cherokee sovereignty. U.S. President Jackson refused to support this decision and forced the Cherokee to leave their homeland to follow the Trail of Tears west.

1885: Railroad lobbyists and "boomers" forced Congress to pass an appropriations act which authorized the Indian Office to extinguish all native claims to the Oklahoma district and the Cherokee Outlet.

4 **1493:** Columbus returned to Europe taking with him six Indian captives.

1973: U.S. offers Oglala and AIM temporary amnesty if they will leave Wounded Knee. The offer is burned.

6 **1864:** Navajo Long Walk begins. 8,000 Navajo were taken as military prisoners to Fort Sumter, New Mexico, and held as prisoners of war under terrible conditions for three years before they were allowed to leave.

11 **1816:** Skenandoa, Chief of the Oneidas, died on this date. He had encouraged his nation to remain neutral when "the white people quarreled amongst themselves" in the Revolutionary War.

1824: U.S. Secretary of War John C. Calhoun creates in his War Department the Bureau of Indian Affairs.

12 **1676:** Wampanoags attack and destroy Clark's garrison in Plymouth, Massachusetts. during King Phillip's War.

16 **1649:** A thousand Iroquois attacked near the shore of Ontario's Georgian Bay, a village of Hurons who had become loyal to French interests, killing inhabitants and two French Jesuit missionaries from Quebec.

19 **1973:** Oglalas submit massive petition to BIA calling for referendum on the tribal constitution.

20 **1713:** Colonel Moore of South Carolina led an attack on the Tuscaroras killing 200 and capturing 800 at Snow Hill. The remainder fled North and were taken in by the Iroquois Confederacy. They were later adopted and became known by the British as the "Sixth Nation."

21 **1621:** The first treaty between the Wampanoags and the Plymouth Colony was signed.

1780: A large Iroquois force captured the American garrison at Skenesboro.

22 **1973:** Iroquois Confederacy delegation leaves Wounded Knee.

23 **1786:** The Grand Council of the Iroquois Confederacy refuses to ratify the Treaty of Fort Stanwix, denying that the delegates were authorized to give away such large tracts of land. Although the U.S. had demanded that Congress ratify the treaty before it was legal, the same right was not given the Iroquois.

26 **1804:** U.S. Congress authorizes the President to give Indians land west of the Mississippi in exchange for their lands east of the river, setting the stage for the Indian removals.

27 **1973:** Wounded Knee occupation one month old. Actor Marlon Brando refuses Oscar in support of occupation of Wounded Knee.

29 **1911:** Fire at New York State Museum in Albany destroyed ⅔ of the Iroquoian ethnological collection acquired by Lewis Morgan, Mrs. Harriet Converse, and Arthur Parker. One argument given today against return of sacred artifacts to the Iroquois is that they should be held in the museum for "safekeeping."

30 **1802:** The U.S. passed an "act to regulate trade and intercourse with the Indian tribes and to preserve peace on the frontiers"—it forbid the sale of liquor to Indians.

APRIL:

1 **1866:** U.S. Congress passes Civil Rights bill that gives equal rights to all persons born in the U.S.A. except Indians.

10 **1779:** Britain pledged to the Iroquois that if the Iroquois helped in the Revolutionary War, Britain would guarantee to replace land lost before the war with the same status as an independent nation (that is, as allies of the British but not British subjects). The pledge was not kept.

16 **1934:** Johnson-O'Malley Act authorized the Secretary of the Interior to enter into contracts with states for the education and social welfare of Indians.

20 **1769:** The great chief of the Ottawas, Pontiac, was assassinated by an Illinois Indian who received for his work a barrel of whiskey from an English trader named Williamson.

21 **1974:** The first of nine mutilated bodies of native men in the Farmington, New Mexico, area are found. Three youths are committed to a state home for boys for some of the slayings.

22 **1889:** Many Indians were removed from east of the Mississippi to the Indian territory where they were to remain forever under solemn treaty. On this date, much of those lands was thrown open to settlement by white people.

30 **1803:** Louisiana Purchase—without the consent of the Indian people living there, the United States acquired jurisdiction over them from France.

1974: Riot police attack native spectators and defendants in a Sioux Falls, South Dakota, courtroom after they refuse to rise when the judge enters the courtroom in the Custer trials.

MAY:

2 **1585:** The first English settlement in this land was founded on Roanoke Island, Virginia. This settlement failed, and all inhabitants mysteriously disappeared.

3 **1877:** General Howard and his commissioners met with Chief Joseph of the Nez Perce and tried to force the Indians to surrender their homeland and re-move to Idaho.

6 **1763:** Pontiac declares war on Great Britain.

7 **1939:** The Tonawanda Seneca Council notified the Governor of New York State that state law would no longer be recognized by the Seneca people there.

8 **1529:** Pope Clement IV calls up King Charles V to "compel and with all zeal cause the barbarian nations (of the New World) to come to the knowledge of God . . . not only by edicts and admonitions, but also by force and arms, if needful, in order that their souls may partake of the heavenly kingdom."

1973: Wounded Knee occupation ends.

12 **1971:** Michigan Indian fishermen rejoiced at the result of a State Supreme Court decision reaffirming their rights to fish under their 1854 treaty.

13 **1912:** U.S. Supreme Court decision upheld that Indian exemption from taxation was a property right that had become vested in exchange for a valuable consideration.

14 **1832:** War against Black Hawk begins. General Atkinson and some troops encountered a party of 40 Indians led by Black Hawk near Dixon's Ferry. When he attempted to surrender, Black Hawk was fired on by the militiamen. He fought back, and his small band won a victory.

15 **1911:** U.S. Supreme Court decision established the power of Congress to impose safeguards for the protection of Indians in Oklahoma, recently made a state instead of "Indian territory."

18 **1974:** Mohawks return to ancestral lands in Adirondacks to re-establish a traditional life-style, and to reclaim lost lands. The new settlement is called Ganienkeh.

20 **1862:** U.S. Congress passes the Homestead Act granting 140 acres of Western Indian land to settlers at $1.25 an acre.

22 **1956:** The U.S. Senate voted to recognize 40,000 Indians who live in and around Robeson County, North Carolina, as the Lumbees. Some of these people say they are descendants of the "Lost Colony" of Roanoke Island, others say they are Tuscaroras who hid during the oppression of 1712.

23 **1838:** By this date, the entire Cherokee Nation had to vacate their lands on the Atlantic Seaboard to go to live west of the Mississippi—or be forcibly removed. General Winfield Scott was appointed to remove the Indians. On this day, with the help of 7,000 troops, he started rounding up the remaining Cherokees and herded them into eleven stockades.

31 **1779:** George Washington orders General Sullivan to wipe the Iroquois from the face of the earth—"not to be merely overrun, but destroyed."

1973: Leonard Garment, speaking for U.S. President Richard Nixon, announces that treaty-making days are over.

JUNE:

2 **1924:** An act of the U.S. Congress made all aboriginal people born in the continental U.S. citizens of the United States. Some Indians were happy to be eligible for citizenship, others did not want to give up their citizenship in their own Indian nation.

3 **1778:** A combined force of Iroquois and British attacked U.S. forces in Pennsylvania's Wyoming Valley, killing 360 of their enemy.

8 **1874:** Cochise, Apache chief, killed by soldiers while unarmed.

1970: After a second occupation, 20 more Pit River Indians arrested for trespassing on Pacific Gas and Electric Co. land taken a century before from the Indians without compensation.

9 **1953:** Representative William Henry Harrison, a descendant of an old Indian fighter of the 19th century, introduced in the U.S. House of Representatives Concurrent Resolution 108 of the 83rd Congress. This resolution stated that Congress intended to "terminate" at the "earliest possible time," all Indians, meaning ceasing to recognize them any further as Indians, and removing all Indian rights and benefits.

10 **1644:** The Governor and the Company of Massachusetts Bay in New England decreed that no Indian should come into any town or house of the English on Sunday unless to attend public meetings.

11 **1971:** While negotiations were still in progress, an armed force of marshals and Coast Guardsmen forced Indians of all tribes to vacate Alcatraz Island after 19 months of occupation.

12 **1961:** American Indian Chicago Conference: 210 tribes and nations represented. Declaration of Indian Purpose was drawn up for presentation to the U.S. Congress.

15 **1799:** Gan Yo Die Yo, known in English as Handsome Lake, had the first of a series of visions while lying ill in Cornplanters' house on the Seneca Nation. After his dream, he woke, then fell into a trance which lasted seven hours. He was ordered to preach to his people to save them from corruption and degradation.

16 **1806:** With the aid of a total eclipse, Tecumseh's brother, The Prophet, proved his divine inspiration and strengthened their drive for unity of the People.

1973: A U.S. Senate Committee under James Abourezk begins hearings on the Wounded Knee situation at Pine Ridge.

17 **1838:** With the roundup of the Cherokee almost completed, General Scott started the first group westward, a journey of over 1200 miles with inadequate provisions. It was the start of the "Trail of Tears."

1876: Following the dictates of a vision, Crazy Horse with a combined force of Sioux and Cheyenne, led by Sitting Bull and Two Moon, defeated General Crook and his soldiers on the Rosebud.

18 **1934:** Wheeler-Howard Act, better known as the Indian Reorganization Act, provided for each tribe to organize along parliamentary lines and to adopt a constitution.

22 **1836:** Cherokee Nation submitted a protest against the ratification of the treaty negotiated at New Echota in December, 1835.

25 **1876:** Battle of the Little Big Horn, where thousands of Indians, gathered for religious ceremonies, were attacked by the 7th Cavalry under Gen. George A. Custer. He lost. Have a nice day.

26 **1925:** Deskaheh, Cayuga nationalist patriot, died in exile from Canada after years of work to maintain sovereignty of Iroquois Nations, and attempting to get the League of Nations to take up the matters.

27 **1874:** Cheyenne, Arapaho, Kiowa, and Commanches attach "Adobe Wells" to drive buffalo hunters off Indian land. They failed because they could not match the use of telescopic-sighted rifles.

JULY:

3 **1687:** Peaceful Iroquois villages in Ontario attacked by French and the inhabitants imprisoned at Fort Frontenac. During the month, over 200 Iroquois were captured and many died at Frontenac from distress and disease. The men survivors were baptized and sent to the Royal Galleys as slaves.

4 **1827:** Constitution for the Cherokee Republic formed at Echota, Georgia. Chief John Ross was elected President and a front was formed against white aggression.

5 **1967:** Isaac Johnny John, better known as the Seneca chief Big Tree, an Iroquois movie star who posed for the Indian head nickel, died on the Onondaga Nation at 92.

7 **1969:** Passamaquoddy People erected a toll barrier along U.S. 1 in Indian Township, Maine, collecting $1 per car to pass. The money was to be used for essential expenses which the state had failed to appropriate.

8 **1970:** President Richard Nixon of the U.S. delivered his message to Congress on Indian Affairs, the 25th consecutive President promising help to the Indian people: self-determination, reform of the BIA, Indian community control over education, and increased federal aid.

12 **1973:** Ontario Supreme Court rules that Indian Act is inoperative on Six Nations Reservation, removing the elective council from power, and returned the Iroquois Confederacy chiefs, deposed since 1924, to recognition.

1973: Northern and Southern Cheyenne Chiefs and Warrior Societies (the original government and law of the Cheyenne) and the Northern Cheyenne Research and Human Development Association unite in backing the cancellation of strip-mining leases on the reservation.

13 **1767:** The Northwest Territory Ordinance adopted the provisions of the Royal Proclamation of 1763 as the policy of the U.S. "The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent and in their property rights and liberty they shall never be invaded or disturbed."

1970: Commissioner of Indian Affairs Louis Bruce announces shift from a "management type" operation to a "service-oriented" agency to assist in Indian self-determination.

19 **1881:** Sitting Bull and his followers surrendered at Fort Buford, Montana, after years of refuge in Canada. He was then held prisoner at Fort Randall for two years.

20 **1890:** Kiowa people were forbidden to perform the Sun Dance on the Washita River.

22 **1971:** A group of high school students digging at an Indian village site for a summer educational experience were disrupted by Minneapolis area Indians who objected to the disturbances of the Indian dead.

1974: All non-Indian persons were evicted from the Onondaga Nation.

26 **1973:** Four Iroquois ironworkers are acquitted on charges of assaulting police in an incident in which a fifth ironworker, Leroy Shenandoah of Onondaga, was killed.

29 **1972:** Judge Richard Stanley of Collier County, Florida, ruled that traditional Miccosukee Bobby Clay did not have to send his children to public school because of his religious belief in the Indian way.

31 **1609:** Champlain invaded Iroquois territory and attacked Mohawks with muskets. Two Mohawk chiefs and many warriors were killed.

1779: General Sullivan starts his "scorched earth" invasion of Iroquois country.

AUGUST:

1 **1953:** House Concurrent Resolution 108 advocating termination of Indians adopted.

5 **1696:** Frontenac invades Iroquois territory and destroys Onondaga and its corn stores. Oneida Castle also destroyed.

10 **1815:** Iroquois religious leader, Handsome Lake, died at Onondaga. He was born at Ganowagus (now Genesee County, New York) in 1735.

11 **1961:** National Indian Youth Council formed.

17 **1820:** The state of Maine assumed all treaty obligations with the Indians as part of the separation from Massachusetts.

18 **1862:** Little Crow, a Santee Chief, began hostilities against the whites of Minnesota. The Sioux living on reservations were plagued by crooked traders and an indifferent government. Confined on the reservation, his people were starving when government rations did not arrive. When Merrick, a white trader, was asked for credit, he retorted, "Let them eat grass." Two days later, Merrick was found dead—with grass in his mouth.

20 **1794:** Battle of Fallen Timbers. Tecumseh's Indian Scouts, along with Blue Jacket, Shawnee commander of the united 1400 warriors, met Major Anthony Wayne in a large clearing on the Maumee River. Retreating to a British fort lower on the river, Tecumseh found that his British allies would not open the gates for them to enter.

23 **1954:** U.S. Act passed terminating federal recognition of the Klamath Reservation in Oregon.

29 **1907:** "The Disaster"—35 Caughnawaga Mohawk men were killed when a span of the Quebec bridge on which they were working collapsed in the St. Lawrence River.

31 **1779:** Runovea, an Iroquoian town, was burned by General Sullivan in what is now Chemung County, N.Y. Sullivan was on a "search and destroy" mission ordered by George Washington.

SEPTEMBER:

1 **1884:** Haskell Institute opened as Indian Training School at Lawrence, Kansas. Enrollment: 14 pupils.

2 **1826:** George M. Troup, Governor of Georgia, announced that his state would occupy Creek lands in violation of the Treaty of Washington.

1879: Carlisle barracks transferred by War Department to the Interior Department for the "civilizing" of Indian children.

4 **1841:** Pre-emption Act throws western U.S. open to settlement without protection to Indian lands.

1886: Geronimo, Apache, and his band surrendered after years of heroic efforts to remain a free people.

5 **1877:** On this date, the great leader, Crazy Horse, was murdered at Fort Robinson by soldiers after being arrested for being off the reservation without a permit (he was seeking medical attention for his sick wife). He was 35 years old. He had never been beaten in battle, and had finally surrendered only because of the starvation and suffering of his people.

7 **1763:** Sir William Johnson entered a council of friendship with the Iroquois Confederacy.

1783: To reduce the possibility of trouble with native people, George Washington proposed to the Committee on Indian Affairs that native land should be bought through treaties. The committee wanted to tell Indians that their land now belonged to the U.S.A. and they could be expelled if necessary.

8 **1755:** Hendrick, a Mohawk Chief, was killed fighting for the English at the battle near Lake George, N.Y.

17 **1778:** First Indian Treaty with U.S. signed by Delaware Nation. The U.S. promised military aid and admission of the Delaware Nation as a state of the U.S. if they would give the U.S. certain rights of access into the Indian country.

1924: The Canadian government proclaimed that the Six Nations government would no longer be recognized and instituted a municipal-style elected council.

18 **1763:** More than 300 Senecas, aiding Pontiac's liberation efforts, struck at the supply train to Detroit, and ambushed a wagon train and a troop of soldiers on the Portage Road around Niagara Falls, killing 72 officers and men.

19 **1790:** United Indian Nations led by Tecumseh, declared war against the United States. Included were Minogs, Miami, Wyandot, Delaware, Potawatomi, Shawnee, Chippewa, and Ottawa Nations.

27 **1909:** "Willie Boy Manhunt" begins; Willie Boy, a Paiute, killed an elderly man and took his daughter as his wife. They headed out across the desert on foot, a posse in pursuit. A film was later made of this episode.

OCTOBER:

7 **1763:** Royal Proclamation issued, assuring that all lands not yet ceded by the Indians would be secured for Indian ownership, and guaranteed that Indian rights would not be disturbed. It was issued after the Battle of Quebec in which New France fell to British rule.

9 **1968:** Candidate Richard Nixon issues statement entitled, "A Brighter Future for the American Indian" saying "the right to self-determination of the Indian people will be respected and their participation in planning their own destiny will actively be encouraged."

10 **1615:** Champlain invaded Iroquois Territory again to attack an Oneida village. The Oneidas drove him away.

1918: Native American church incorporated in Oklahoma.

12 **1492:** The native people of North America discover Christopher Columbus lost on their shores. He thought he was in India.

1784: U.S. Commissioners begin a conference with Six Nations at Fort Stanwix.

14 **1924:** Order-in-Council of the Canadian Government pretending to dissolve and outlaw the traditional council of the Iroquois Confederacy, was read to the council by the Indian Agent, Lt. Col. C. E. Morgan who then seized the Fire Wampum, often described as the mace of the Confederacy.

21 **1867:** Treaty of Medicine Lodge: beginning of the confinement to reservations in the Plains for the Commanche, Kiowa, Kiowa-Apache, Cheyenne, and Arapaho Nations.

22 **1784:** Treaty of Fort Stanwix: the U.S. confirms to the Six Nations all the land they inhabited west of the 1768 Treaty Line.

1968: Royaner George A. Thomas of Onondaga died. He was the royaner Todadaho, the firekeeper of the Iroquois Confederacy.

25 **1784:** The Haldimand Proclamation deeding the Grand River Valley, Ontario, to the Six Nations Iroquois. It was to be six miles wide on either side of the river from the mouth to the source. This was later reduced to the infamous Simcoe Grant by forty miles at the source end of the river. Only about 39,000 acres now remain at "Grand River Country."

26 **1768:** Sir William Johnson, on behalf of the British, made a treaty with the Six Nations at Fort Stanwix.

NOVEMBER:

2 **1972:** The Trail of Broken Treaties caravan arrives in Washington, D.C., with Indians of all nations to present a list of demands to the U.S. Government. A confrontation with police later in the day leads to the occupation of the BIA headquarters.

3 **1883:** U.S. Supreme Court decides that an Indian is by birth an "alien" and a dependent of the government.

1970: Indians take over an abandoned Strategic Air Command Communications base outside David, California. Their occupation was successful, and the site is now being developed as D-Q University for Indians and Chicanos.

1972: U.S. obtains court order to remove native people occupying BIA building in Washington, D.C.

6 **1868:** Red Cloud, Oglala Sioux, signed a peace treaty at Fort Laramie, Wyoming, one condition of which was that the Army was to abandon the forts on the Bozeman Trail.

7 **1811:** American troops invade Tippecanoe, a Shawnee Encampment of Tecumseh, and center of the United Indian Nations. They were led by General Harrison, later to become President of the United States. About 40 Indians were killed, and Harrison lost 61 men and had 127 more wounded.

8 **1972:** Trail of Broken Treaties people leave Washington after holding BIA building for a week.

11 **1778:** Joseph Brant, a Mohawk, infuriated by an attack which wiped out two Indian villages, led a raid against the town of Cherry Valley, New York.

15 **1944:** National Congress of American Indians (NCA) was founded.

16 **1907:** The land that was to have been a refuge for displaced Indians as "Indian Territory forever," was proclaimed as the State of Oklahoma.

20 **1969:** Alcatraz liberated.

25 **1838:** Tsali (Old Charley) attacked soldiers during the Cherokee removal for prodding his wife with a bayonet. For that he was executed on this date.

26 **1970:** National Day of Mourning held at Plymouth, Massachusetts, by Indians to counter festivities commemorating Pilgrim Fathers' 350th "Thanksgiving."

1971: A landmark U.S. court decision making all Indian income from trust properties tax-exempt.

28 **1973:** Morris Thompson, an Athabaskan from Alaska, is confirmed as Commissioner of Indian Affairs by the U.S. Senate.

29 **1864:** Colorado volunteers, led by a minister, the Rev. Colonel Chivington, slaughtered 450 Cheyenne and Arapaho men, women, and children in a surprise dawn attack on their camp at Sand Creek. The Indians had been ordered away from the protection of a fort three days earlier (see November 26).

DECEMBER:

6 **1875:** Interior Department notified all Sioux to remove themselves to reservations by January 14, 1876, or be considered as unfriendly.

15 **1882:** Indian Rights Association was formed in Philadelphia on this date to promote educational and civil rights to the Indians.

1890: Sitting Bull, leader of the Hunkpapa Teton, was assassinated on this date by "Indian Police" in the service of the U.S. government. The incident happened in front of his own home. The offense: refusing to obey the command of an Indian agent to come to his office. Sitting Bull's son, Crowfoot, was also killed.

18 **1968:** Akwesasne Mohawks blockade the Canadian-American bridge crossing their land and the St. Lawrence River to protest the presence on their land of the Canadian Customs house without their consent and the Canadian refusal to recognize the Indian right to free passage across the border as commemorated in the Jay Treaty signed by Great Britain with the U.S. Forty-eight men, women, and children are arrested—charges are later dropped. The incident is still open, for the matters causing the protest have not yet been resolved.

19 **1675:** Colonial forces escalate King Philip's War by burning 300 old men, women, and children alive in their village and later by attacking the Narragansetts in the Great Swamp. killing over 1,000 Indians.

21 **1866:** Oglala Sioux, in a guerilla war to keep roads from being illegally built across their land, defeated Captain Fetterman and two companies of soldiers on the plains outside Fort Phil Kearney. Indians know it as "The Battle of the Hundred Slain;" whites usually call it "The Fetterman Massacre."

22 **1858:** Spanish "land grants" to the sixteen pueblos in New Mexico are confirmed by the U.S. government.

1970: Hugo Blanco, Peruvian leader of Indian independence, released from prison.

23 **1973:** The Menominee Restoration Act was signed into law, restoring federal recognition of the Menominee People, reversing the trend of forced termination.

29 **1890:** The Massacre at Wounded Knee. Over 200 old men, women, and children, and a few warriors, were slaughtered in a winter encampment set up by the Army, pursued through the snow, and finally buried in a mass grave.

The Mexican American Experience

INTRODUCTION

General Background

Silent . . . forgotten . . . invisible . . . these descriptions can no longer be used to portray the second largest ethnic group in the United States. As the Chicanos and Chicanas of La Raza affirm their heritage, today's Mexican Americans are beginning to teach other Americans important and long-overdue lessons about the history of this country.

Two fundamental facts about Mexican American culture have usually been overlooked. Excepting, of course, the Native American cultures, it is the oldest in our country and the source of what is distinctive about the culture of the Southwestern states.

Even though Mexican Americans live in every part of the United States, the highest concentrations are in the Southwestern states of California, Arizona, New Mexico, Texas, and Colorado. In the past, Mexican Americans were a rural population. However, today, large Mexican American communities can be found in many urban areas such as Los Angeles (which has over one million Mexican Americans), Chicago, San Antonio, Phoenix, Tucson, Denver, and Albuquerque.

The Native Heritage

The Mexican American tradition is a rich native heritage. The civilizations of the Mayas, the Toltecs, the Aztecs, and the Pueblos were among the most highly developed in the world. The Toltecs built pyramids. The Mayas were the first to cultivate corn. Tenochtitlán, the city of the floating gardens built by the Aztecs on the site of present-day Mexico City, was one of the engineering triumphs of human history. From the Pueblos, who made it possible for the first Spanish expeditions to survive in the Southwest, came knowledge of irrigation and the tradition of the plaza as the center of village life.

Mexican food—tortillas, beans, and chile—and the sunbaked adobe are native legacies. So are the tradition of the extended family and the spirit of "carnalismo" or brotherhood that can be found in modern barrios.

The Spanish Heritage

Religion, language, horses, and cattle are the Mexican American legacies from Spain.[1]

What is now the Southwestern part of the United States was part of the Spanish Empire until 1821. That year, when Mexico won its independence, the Southwest became the northern third of Mexico.

[1] Today, however, Mexican American Catholicism is very different from Spanish Catholicism. It is also different from the Catholicism practiced in Mexico. The Spanish spoken by Mexican Americans is different from the Spanish heard in Spain. The Spanish spoken by contemporary Mexicans and Mexican Americans varies from state to state and from community to community.

The Mexican Heritage

The economy of the Southwest is based on irrigated farming, mining, and ranching—industries that were developed by the Mexicans during the seventeenth and eighteenth centuries and appropriated by Anglo-Americans during the nineteenth century.

A dramatic example is ranching, around which a vast Anglo mythology has developed. Wyatt Earp, Matt Dillon, the succession of characters played by John Wayne and other legendary heroes of "The Old West" are all Anglos, although the television series about the all-male Anglo ranching family does have the Spanish name of Bonanza.

The truth is that Anglos learned how to raise sheep and cattle from the Mexicans who were living in the Southwest when they arrived. The very word cowboy is a literal translation of the Spanish *vaquero* meaning cow man. All of the cowboy's equipment came from Spanish-speaking people. His saddle was an adaptation of the horned saddle used by the Spaniards. The bridle, bit, spur, lasso or lariat, cinch, halters, chaps, stirrup tips, feedbag for the horse, and the ten-gallon hat all came from the original vaquero.

The Anglo cowboy also took over or adapted dozens of Spanish words such as lasso, rodeo, corral, chaparral, canyon, and vigilante. He also took over well-developed techniques and customs: horsebreaking, branding, the round-up and the laws of the range. The dried meat called jerky that sustained many cattlemen was the Mexican *charqui*.

In sheep-raising, irrigated farming, and mining, Anglo-Americans also took over the basic techniques, tools, and customs as well as the necessary Spanish terms.

The Anglo Conquest

During the years that Mexico was fighting for its independence, Anglo-Americans began settling in the Southwest. Hoping to find land where they could expand the Southern plantation economy, they came first to Texas. They took an oath of Mexican citizenship and promised to become Catholics in order to acquire land from the government of Mexico, but the Anglos violated their pledges and the culture of their new "home." Soon disagreements over slavery and religion arose between Anglos and Mexicans in Texas. In 1835, the Anglo and some of the Mexican settlers in Texas declared their independence, and in 1845 Texas became one of the United States. Mexico's growing fears of United States expansion were soon justified. In 1846, when Mexico refused President Polk's offer to buy California, the United States invaded Mexico and declared war. Mexico was defeated and in 1848 the United States annexed the lands that soon became the states of California, Colorado, Arizona, and New Mexico.

Because of the discovery of gold that same year in California, the military invasion of the Southwest was soon followed by the cultural invasion that accompanied the Anglo take-over of farms, ranches and mines and the establishment of other Anglo enterprises. The Treaty of Guadalupe Hidalgo which ended the war between the United States and Mexico promised the Mexican Americans that they could keep their land, their language and their religion. The Treaty is still valid law, but it is not yet fully honored.

Anglo Oppression

The United States repaid the Mexicans who developed the Southwest by allowing them to become a landless people in their own home. Their land was taken in a number of unscrupulous ways including fraud, murder, and exploitation of the fact that Mexican Americans were unfamiliar with United States laws and financial practices. Within a few decades, the majority of Mexican Americans found their only means of sustenance to be working for Anglo businesses at extremely low wages. The most strenuous or "stoop labor" work in the Southwest came to be reserved for Mexican Americans.

The expansion of irrigated farming in the Southwest at the turn of the century paralleled the Mexican Revolution of 1910. Mexicans who were displaced by the Revolution came north to the United States Southwest to seek work. They found jobs in truck farming, cotton and sugar beet fields, in mines, and in industry. Hundreds of Mexican immigrants helped build the railroads that crossed the West.

During the Great Depression that hit in 1929, Mexican Americans were among the many people in this country who lost their jobs. Bitter complaints were heard against the Mexicans. They were labeled "foreigners" who did not deserve welfare benefits. There developed great eagerness to rid the United States of Mexicans in order to reduce welfare rolls and ease the competition for the few available jobs. During a "repatriation" drive conducted by the United States Immigration Service, the civil rights of American citizens of Mexican descent were shamefully violated when many Mexican American citizens were forced to leave this country for Mexico.[2]

Because World War II brought a new demand for cheap labor, the United States and Mexico entered into a seasonal arrangement which lasted until 1964. According to this arrangement known as the Bracero Program, Mexicans were to be brought to the United States during work seasons and returned to Mexico when the season ended. Many failed to return and remained illegally. Moreover, during the operation of the bracero program, smuggling illegal immigrants across the border became highly profitable for racketeers known as "man snatchers." In 1954, the U.S. Immigration and Naturalization Service began Operation Wetback—a massive drive to deport illegal aliens to Mexico. Again, the United States government violated the civil rights of Mexican Americans.

Flagrant disregard for the civil rights of Mexican Americans is a painful fact of the history and contemporary life of this country. In the nineteenth century, Mexican Americans were targets of rioting, lynching, burning, vigilante action, and other forms of violence. In this century, they have been and continue to be victims of race riots and police brutality.

School traditionally offers little hope to Mexican Americans. Instruction is given in a language in which most of them are not fluent or literate. Moreover, until very recently, they have often been expressly prohibited from communicating in the language they know. Frequently, their very names are changed to Anglo versions. They are taught an Anglicized version of the history of the Southwest—a cruel distortion of what should be their proud heritage.

Mexican American Resistance

Mexican Americans have always resisted Anglo oppression. The roots of the modern Chicano movement can be traced to the organized efforts led by Juan N. Cortina, Juan José Huerra, and Juan Patrón during the nineteenth century. There were also underground organizations such as Las Gorras Blancas who opposed the Anglo take-over of Mexican American land.

During this century, particularly the past two decades, the Mexican American struggle has focused on labor, land, civil rights, and politics. The cry of *Huelga!* or Strike! was first raised during the 1920's after La Confederación de Uniones Obreras was organized in California. The symbol and dedicated leader of the modern Chicano labor movement is César Chávez who organized the United Farm Workers and led the famous Delano grape strike in 1965. Another important leader in this movement is Dolores Huerta, the union's chief negotiator.

Alianza is an alliance of Mexican land grant heirs who are trying to recover what they believe their forebearers were promised by the Treaty of Guadalupe Hidalgo. The founder and leader of Alianza is Reies Lopez Tijerina.

Mexican Americans began formally organizing to protect their interests and rights when the Alianza Hispano-Americana was formed in 1894. This was followed by the Order of the Sons of America in 1921, and the League of United Latin American Citizens (LULAC) in 1929. The membership of these organizations was primarily middle and upper class and emphasized assimilation; however, since World War II, LULAC has become increasingly involved in trying to improve economic conditions for Mexican Americans.

A more recent, militant, and very important civil rights group is the Crusade for Justice which was organized in Denver by Rodolfo "Corky" González in 1965. The Crusade has

[2] Ironically, during both World Wars I and II, a disproportionate number of Mexican Americans died while fighting to protect the rights of United States citizens.

demonstrated its concern for everything that touches the lives of Mexican Americans through its successful efforts in housing, elimination of police brutality, and education. Bilingual and bicultural educational programs are considered of primary importance in the Chicano movement. Another group fighting for Chicano justice is the Mexican American Youth Organization (MAYO).

In the years since World War II, Mexican Americans have become increasingly politicized, and they have created a number of organizations, such as the American G.I. Forum, which advocate political involvement and broad participation.

In 1970, José Angel Gutiérrez organized La Raga Unida, a Chicano political party which has won important elections in areas where Chicanos are in the majority, such as Crystal City in Southwest Texas.

A number of Mexican Americans have also been successful in national politics. Henry B. Gonzáles is a Congressman from Texas, and Joseph Montoya represents New Mexico in the United States Senate.

INQUIRY TOPIC: THE NATIVE HERITAGE

Learning Concepts

The native civilizations of the areas that are now Mexico and the Southwestern United States were highly developed.

The cultures of these native civilizations played a vital role in the development of the Southwestern United States.

Questions for Exploration

What were the geographic locations of the ancient native civilizations?

When were they founded? When was their period of greatest strength? What brought about their decline?

What remnants of these ancient civilizations can be found today in Mexico?

What were the outstanding achievements of these civilizations?

What elements of these civilizations are present in the lives of modern Mexican Americans?

How were these civilizations organized economically? How were they organized politically?

What were the religious practices of these civilizations?

Activities and Projects

- Collect pictures of pyramids, the modern Mayas, pueblos, and other visual evidence of the ancient civilizations of the Mayas, Toltecs, Aztecs, and Pueblos. Place them uncaptioned around the classroom.

- Divide the class into four groups, each of which will research one of the four civilizations. Have them construct maps and time lines which should also be displayed in the classroom.

- Have each of the groups draw or construct a model representing what they consider to be the outstanding scientific achievement of the civilization they have researched.

- Have a member from each group present a class report on the economic and political organization of the civilization that the group is researching.

- Have each of these groups dramatize a legend or stage a ceremony which represents the religion of the civilization they are researching.

- Have the class members write one-paragraph captions for each of the pictures posted throughout the classroom.

- Have each group prepare and serve to the class food that is characteristic of the group they have researched. They should also explain to the class how this food or its ingredients are grown, cultivated, and prepared.

- Lead a class discussion on the following:

  What, if any, evidence is there of competitiveness in these civilizations?

  What similarities are there between the ancient native clans and the concept of the Mexican American extended family?

INQUIRY TOPIC: THE SPANISH HERITAGE

Learning Concepts

The Spanish colonization of Mexico and the Southwest helped to shape Mexican American culture.

Mexican Americans have adapted the language and religion of Spain to their life in the Southwest.

Questions for Exploration

Who were the Spanish *conquistadores*? Why did they come to the Southwest? When did they come?

Why were the Spaniards able to conquer the highly developed native civilizations?

Who were the Spanish colonizers in the Southwest? When did they come? Why did they come?

Who accompanied the Spaniards on their colonizing expeditions?

What was the significance of the Southwest in the development of the Spanish Empire?

What contribution has the Spanish language made to the vocabulary of the English-speaking people in the United States?

What part did the Catholic religion play in the conquest and colonization of the Southwest?

Why did the Spanish clergy establish missions? What was the significance of these missions in the development of the Southwest?

In what ways is Mexican Catholicism different from Spanish Catholicism?

Activities and Projects

- Have about a dozen students research the expeditions and campaigns of the Spanish explorers and *conquistadores* who came to the Southwest and have them present the information to the class in the form of a staged radio documentary. (One student will take the role of the interviewer-narrator; others will play the parts of the explorers and *conquistadores*.
- Have the students locate Spanish words that have become part of the "American" vocabulary. Compile a class notebook which contains the Spanish meanings of the words and, if possible, information about how they entered our vocabulary.
- Using a United States atlas, assign the major Spanish names which refer to Southwestern geographical locations to members of the class. Have the students bring to class literal English translations of these Spanish names. With these names, compile another class notebook.
- Have the class prepare a special colonization issue of the *Spanish Empire Review* which would have been suitable for publication in 1776. This publication, which will present the story of the colonization of the Southwest, should have news articles, feature stories, editorials, and interviews with those who were part of the colonizing expeditions of Juan de Oñate and Diego de Vargas. There should also be interviews with the natives of the Southwest.
- Have several students prepare and present to the class travelogues based on the missionary expeditions of Father Kino and Father Serra.
- Lead class discussions on the relationship between the Catholic religion and the expansion of the Spanish Empire, and the differences between Spanish and Mexican Catholicism.
- Have several students present class reports on life and the division of labor in the missions, haciendas, and ranchos which were established in the seventeenth century. Lead a class discussion on the relationships between these early Southwestern institutions.

INQUIRY TOPIC: MEXICAN DEVELOPMENT OF THE SOUTHWEST

Learning Concepts

The real pioneers of the Southwest were the Mexicans.

The development of the resources of the Southwest by the Mexicans made possible the tremendous economic growth that followed the Anglo takeover of the region.

Questions for Exploration

What are the major industries today in the Southwest? What were they in 1840?

Would the agricultural development of the Southwest have been possible without irrigation techniques? In 1840, were irrigation techniques used in the United States? Where?

Where did those U.S. citizens who went West to seek their fortune in the nineteenth century learn about mining and cattle raising?

What changes were made by Anglo-Americans when they took over the raising of sheep in the Southwest?

In addition to the Southwestern United States, what other parts of the Western Hemisphere have a "cowboy culture" or cattle industry? What similarities are there to contemporary ranching in the Southwest? What similarities are there to ranching in the Southwest that preceded the arrival of Anglo-Americans?

What contribution did Mexicans make to the development of mining in the Southwest?

Before the railroads were built in the Southwest, what means did people use for travel in that region?

What contributions did Mexicans make to the development of the railroad?

What is the source of the legal concepts from which current laws on water and mineral rights developed in the Southwestern States.

Activities and Projects

- Have students present class reports on the irrigation systems and methods used in the Southwest during the following periods:

  before 1600
  from 1600-1848
  after 1848.

- Lead the class in a discussion which highlights the various relationships between these systems.

- Lead a class discussion on the communal nature of irrigated farming. The discussion should include life in the early rural villages of New Mexico as well as the role of the mayordomo. Explore some of the reasons for the development of communal attitudes in the barrio and the communal influence in modern Southwestern laws about water rights, land use, and community property.

- Have two students research the authentic cowboy or vaquero of the Old West. Have one student assume the role of a knowledgeable author and the other that of a radio interviewer. Have the students stage an interview for the class which will bring out the true story of the vaquero.

- Ask the students in the class to select a favorite Anglo cowboy story or program that they can read or view within a week's time. At the end of the week, have them make reports on the distortions they discovered.

- Have a group of students prepare for the class a slide documentary about sheepherding in the Southwest. The visual material will have to be drawings.

- Have several students bring to class descriptions of the "discovery" of gold in California in 1848. Have another student report to the class about the actual discovery of gold in 1842. Then, discuss with the class why the legendary discoverer of California's gold used a Spanish word to announce his discovery.

INQUIRY TOPIC: MEXICAN DEVELOPMENT OF THE SOUTHWEST

Activities and Projects *(Continued)*

- Have several students prepare and present class reports on the following: the discovery of quicksilver and its importance in California goldmining, the role of Mexican Americans in quartz mining, and the role of Mexican Americans in silver mining.

- Have several members of the class develop an advertising brochure which describes the routes and the services of the burro pack trains. Have other students develop a recruiting brochure which describes the specialized jobs performed by those who worked in the pack trains. Discuss with the class the role of the pack train in the development of the Southwest.

INQUIRY TOPIC: THE DISPOSSESSION

Learning Concepts

The Treaty of Guadalupe Hidalgo, which made the Southwest part of the United States, continues to be shamefully violated by federal, state, and local governments.

The Anglo institutions of our country have tried to suppress the culture of Mexican Americans.

Questions for Exploration

What did the Treaty of Guadalupe Hidalgo promise to Mexican Americans.

How were Mexican Americans deprived of their land and property?

How has the labor of Mexican Americans been exploited in the past? How is it exploited today?

Who were the Anglo-Americans who encouraged Mexican immigration? What action did these Anglo-Americans take regarding protection of the immigrants' rights and increased economic opportunity for the immigrants?

In what ways have the civil rights of Mexican Americans been violated in the past? How are they violated today?

In what ways have Mexican Americans been harassed and intimidated? How have the schools oppressed Mexican American children?

How have literature and popular media oppressed Mexican Americans?

Activities and Projects

- Lead the class in a discussion of the Treaty of Guadalupe Hidalgo. At the end, summarize what the United States gained from the treaty and what the Mexican Americans were supposed to have gained.

- After the students have read one of the books by Rudy Acuña, discuss and draw up a list of strategies used to deprive Mexican Americans of their land and livelihood.

- If you are fluent in a language other than English, surprise your students by beginning a school day or period with five minutes of instruction in that language. If any students question you in English, they should be strongly reprimanded. Any students who speak in the language you are using should be warmly rewarded. If you are unable to do this, have someone else come to your class to do it while you show your disapproval of English in non-verbal ways. It would be a good idea to invite a Spanish-speaking person to give the non-English instruction. Following the non-English instruction, lead the class in a discussion about how non-English-speaking Mexican American children would feel about being taught in English and not being allowed to speak Spanish.

- Ask the students to look for stereotypic treatment of Mexicans or Mexican Americans in juvenile literature or "western" comic books. Also have them read *Soy Chicano, And Now Miguel*, or another suitable book. Have them write reports contrasting the stereotypic and sympathetic treatments. Lead a class discussion on the problems that literature with negative fictional stereotypes have caused for Mexican Americans.

- Ask the students to imagine that there was a civil rights commission in 1935 and that hearings are being conducted on the massive deportation that took place. Most of the class will take the parts of commissioners. Others will be Mexican American citizens who were illegally deported, U.S.

INQUIRY TOPIC: THE DISPOSSESSION

Activities and Projects *(Continued)*

immigration officials, local police, social workers, agri-businessmen, etc.

- Have the students write newspaper articles about other incidents where the civil rights of Mexican Americans were violated, such as the Sleepy Lagoon case and the "zoot-suit" riots.

- Have a group of students research and present to the class a slide program with commentary about the lives of migrant workers.

- Review the discussion of the provisions of the Treaty of Guadalupe Hidalgo.

INQUIRY TOPIC: THE RECLAMATION

Learning Concepts

Mexican American resistance to oppression became more determined during the past two decades.

The Chicano movement is an expression of pride in the Mexican American heritage.

Questions for Exploration

What efforts are Chicanos making to recover the lands guaranteed to them by the Treaty of Guadalupe Hidalgo?

What have Mexican Americans done in the past to resist exploitation of their labor? What are they doing now?

What roles are youth playing in the Chicano movement?

What are some of the ways Chicanos want to change education for Mexican Americans? for other Americans?

What holidays are important to Mexican Americans? What is their significance?

In what ways have Mexican Americans looked to political involvement to further their interests? In what ways are they looking to political involvement now?

How is the Chicano movement similar to earlier Mexican American protest movements? In what ways is it different? In what ways is it similar to developments among other ethnic groups? In what ways is it different?

Activities and Projects

- Lead a class discussion on the philosophy, goals, and strategies of the Alianza movement.
- Have a group of students prepare and present to the class a dramatic presentation which portrays the 50 years of the Mexican American labor struggle. They can include songs, speeches from rallies, poems, letters from jail, etc.
- Have several students present class reports about the involvement of students and young people in the Chicano movement.
- Have several students make class presentations on the role of Chicanos in the Chicano movement.
- Ask the students to imagine that they are assistant superintendents in charge of curriculum for 7th, 8th, and 9th grades. Have them prepare a Chicano curriculum for these grades.
- Have several students research the importance of Mexico in the lives of Mexican Americans. Ask one of them to play the role of moderator and the others to play the roles of Mexican journalists and sociologists. Then have them stage a panel discussion for the class which will explore Mexican heroes and holidays, travel between Mexico and the Southwest, and the effects of political and economic changes in Mexico on Mexican Americans.
- Have several students prepare presentations which would be appropriate for holidays observed by Chicanos such as May 5, September 16, and October 12.
- Have the class compile a Chicano glossary which includes the literal meanings and contemporary significance of Chicano, La Raza, Alianza, Aztlán, etc.
- Have two students play the roles of Corky Gonzales and Hilary Sandoval in a debate about political strategies for Mexican Americans.

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The Black American Experience

INTRODUCTION

General Background

The Black Experience is a vital part of the American cultural tradition. Afro-American contributions to the development of American art and entertainment are widely recognized. The civil rights movement brought Black clergymen and Black lawyers into prominence. Black officials, leaders, and voters are playing an increasingly important role in the American political scene.

Throughout our history, Blacks have made valuable contributions in science, medicine, education, and other professions. Because of increased opportunities, their work in these fields is becoming even more significant. While Black achievements in business and industry are historical facts, the growing numbers of Black entrepreneurs and business executives are recent phenomena.

Even segregation could not suppress the athletic abilities of outstanding Black baseball players and boxers. Today, Black sports figures are also acclaimed for their successes in tennis, in golf, and on the football teams of once-segregated southern universities.

By and large, Black Americans today are doing what Black people have always done in this country—hard work. Unfortunately, it is still true that there are far too many Black Americans who are poor and hungry. But because of the civil rights movement, federal laws and programs, and the economic growth of the 60's and 70's, the majority of Black Americans are among the millions of workers in our nation's middle class.

The African Heritage

The roots of the Black Experience are West African civilizations that many historians and anthropologists trace back to the dawn of human civilization. African crop cultivation was highly sophisticated and productive. In manufacturing and industry, Black Africans were leaders for centuries. Long before cotton weaving was a British industry, the West African and Sudanese were supplying a large part of the world with cotton cloth. Whether or not African Blacks actually originated iron smelting as a number of scholars claim, they became supreme masters of the practice. Blacksmithing is a trade that has been practiced for centuries in every part of Africa.

Architecture and the arts of carving and sculpture were carried on by Black Africans hundreds of years before Africa was "discovered" by white Europeans.[1]

Ghana, for which the modern nation is named, was by the eighth century a well-developed society with trade routes to North Africa and the Nile Valley. Successor to

[1] *Black Song: The Forge and the Flame: The Story of How the Afro-American Spiritual Was Hammered Out.* (New York City: The Macmillan Company, 1972). pp. 24-27.

Ghana and even greater in wealth, power, and size was the empire of Mali which, under the reign of Mansa Musa in the fourteenth century, conquered much of West Africa, including Timbuktu, an important center of learning. Mali employed a unified system of law; sent ambassadors to Egypt, Spain, and Morocco; and invited foreign scientists and architects to enhance the royal court. The rich empire of Songhay, which began almost a thousand years ago, came to rival Mali in the fifteenth century and lasted well into the 1700's.

Underlying the social institutions of Africa was the cohesive influence of the family. The immediate family, the clan, and the tribe were of primary importance in every aspect of life. Religious practices were based on ancestor worship. The religions of Africa grew out of an environment in which people lived close to nature.

European and African Slavery

The wealth of culture was reflected everywhere in these Black societies. There were many schools and libraries. Gao, Walata, Timbuktu, and Nenne were intellectual centers, to which scholars from Asia and Europe came to study. At the University of Sankore, in the sixteenth century, Black and white students studied grammar, geography, law, literature, and surgery.

The European seamen who came to Africa were amazed and delighted with what they saw, although this did not prevent them from capturing as many Blacks as they could. The enslavement of conquered enemies was an ancient custom among Europeans and Africans, Black and white alike. Slavery in Africa, however, was much less brutal than the practice of human bondage which developed in North America. Slaves had legal rights and they were allowed to marry. Captive women frequently married out of slavery, and the children of these women never became slaves. For the most part, the children of slave men also grew up to enjoy the full rights and privileges of the society that had captured their parents.

Many captured Blacks served in important posts in the conquest of the Americas. The navigator of the *Niña*, one of the three ships in Columbus' 1492 expedition, was Pedro Alonzo Niño, described by a number of historical scholars as Black. There were Blacks with Balboa and Cortez. Blacks accompanied the French as they explored Canada and the upper Midwest. The most famous Black explorer was Estavenico, or Little Stephen. Journeying through the Southwest, he discovered the territory that is now Arizona and New Mexico.

North American Slavery

The first Blacks came to the British colonies in 1619 at Jamestown, Virginia. These captured Africans and the others who were brought to the British colonies during the first half of the seventeenth century were indentured servants. Like the servants who came from Europe, they became free men and women after about seven years of labor.

Soon the Black indentured servants, their numbers rapidly increasing, saw their legal rights steadily diminishing. Within a few decades, their destiny became chattel slavery. They were treated, not as humanity, but as property to be bought and sold as their owners wished. By the 1700's, large numbers of Blacks were being imported to the "New World" as slaves. The voyage to America, popularly called the "middle passage," was a veritable nightmare. Hundreds of Blacks were crowded together on the lower decks of ships, chained by two's, with no room to move at all. Many died of smallpox. Others, who managed to break their chains, jumped overboard to escape bondage.

The majority of Blacks brought to North America were so violently severed from their past that it was extremely difficult for them to retain ancestral links with their homeland. The African family was virtually destroyed under slavery and Blacks from diverse backgrounds were thrown together. Yet, African customs, folklore, art, music, dance, ways of growing food, and elements of language and religion survived the middle passage.

By the time of the Revolutionary War, Blacks numbered about 700,000 out of a total population of 2,500,000 in the American colonies. Most of them were slaves who lived in the South and worked on large plantations.

In spite of slavery, Blacks contributed more than forced labor to the early development of our nation. Two outstanding Blacks during the Revolutionary period were the poet, Phyllis Wheatley, and the scientist, Benjamin Banneker. Blacks were also important in the westward movement. Some of the first cowboys were former blacks who fled to the freedom of the territories. Beckwourth Pass in California is named for James Beckwourth, the Black mountaineer who discovered a passage through the Sierra Nevadas.

Blacks fought in the Revolutionary War. Crispus Attucks was one of the first martyrs of the Revolution. Peter Salem and Salem Poor were Black soldiers who distinguished themselves in battle. Approximately 5,000 Black men earned their freedom by fighting for American independence.

After the Revolution, slavery declined or was abolished in every state from Massachusetts to North Carolina. Moreover, the economic depression in the South seemed to be a sign that the era of slavery would soon end. Not even the anxious planters had envisioned the impact of the industrial revolution and Eli Whitney's cotton gin. By the middle of the nineteenth century, there was a new money crop, and the marketing of human flesh was a booming business. Cotton was king, and beneath its throne was the forced labor of over three million Black people.

Black Resistance to Slavery

Even bondage could not crush the spirit of the slaves who created their own music and literature. Always there were those who refused to adjust to their monstrous fate The earliest recorded slave resistance occurred in 1663. For the next two hundred years, Blacks continued to resist their formidable oppression. Gabriel Prosser, Denmark Vesey, and Nat Turner led desperate revolts which ended in death for each of them.

Two slaves who escaped to become leading abolitionists were Frederick Douglass and Harriet Tubman. Harriet Tubman was the underground railroad's most famous "conductor." She succeeded in leading her family and hundreds of other slaves out of bondage in spite of the forty thousand dollars offered for her capture dead or alive.

In the middle of the Civil War, President Abraham Lincoln issued the Emancipation Proclamation declaring slavery illegal in the South, and the Thirteenth Amendment to the U.S. Constitution made emancipation the law of the entire nation. About 200,000 Blacks—free men as well as escaped slaves—served with the Union army and navy in segregated units. During most of the war, they were paid only half as much as white soldiers. Yet twenty-two Congressional Medals of Honor were awarded to Black Civil War veterans.

Reconstruction

Most Blacks continued to live in the South after the Civil War. Many worked for small wages on the same plantation where they had once been slaves.

During the Reconstruction period following the war, Union troops were stationed in the South to see that the new federal laws guaranteeing the rights of Black people were obeyed, and a federal agency, the Freedman's Bureau, was set up to help Blacks claim their rights. Some Blacks were elected to political office. Hiram Revels was elected to the United States Senate from Mississippi. Francis L. Cardoza served as treasurer and secretary of state in South Carolina. Howard, Atlanta, and Fiske Universities, Hampton Institute, and scores of other Black educational institutions were founded during this period.

Early Struggle Against Segregation

The withdrawal of federal troops from the South in 1877 brought the era of Reconstruction to an end. Within a short time the factions of white Southerners who gained political power devised a number of ways to make sure that the freed Blacks would remain poor, powerless laborers. They passed discriminatory laws which eventually deprived the vast majority of Southern Blacks of their vote. And they developed an elaborate system of

segregation. Although Blacks were allowed to serve and work under whites, they could no longer attend the same schools, ride in the same railroad cars, eat in the same restaurants, or worship in the same churches.

Segregation was not confined to the South. Nearly all Northern states and communities followed the same or similar patterns.

Black leaders responded to segregation by developing a number of different strategies. Booker T. Washington, founder of Tuskegee Institute in Alabama, urged Blacks to become farmers, mechanics, and servants and to acquire the skills that would eventually prepare them for free enterprise. An opposing philosophy was expressed by W. E. B. DuBois, a Harvard educated Ph.D. He urged Blacks to fight for equal treatment. When the National Association for the Advancement of Colored People (NAACP) was organized in 1910, DuBois became one of its officers. The NAACP devoted itself initially to campaigns for the end of lynching and other violence against Blacks and later to the restoration of Black voting rights, justice in the courts, and ending discrimination.

Marcus Garvey advocated a "Back to Africa" movement, self-improvement, and Black pride as the solution to the problems of Black Americans. By 1923, his Universal Negro Improvement Association had reached a great many Blacks.

During the first half of the twentieth century, Afro-American music began to shape the character of American music and influence composers throughout the world. The community of artists, writers, and other intellectuals who gathered in Harlem during the 20's and 30's produced one of our country's richest creative movements.

Last to be hired and first to be fired, Blacks suffered greatly during the Depression of the 30's. By this time, many of them had moved from the rural South to the inner cities of the urban North. To force the hiring of Blacks in Northern cities, "Don't Buy Where You Can't Work" campaigns were organized. One of the most significant protests of this period was the threatened 1941 march of 100,000 Blacks on Washington to demand employment in the growing defense industry. The leader of this protest was A. Phillip Randolph—publisher, organizer, and leader of the Brotherhood of Sleeping Car Porters and Maids. To prevent the march, President Franklin Roosevelt issued an executive order which outlawed discrimination in defense-related jobs and set up a federal commission on fair employment practices.

When Blacks joined or were drafted into the United States armed forces, they found much the same patterns of discrimination that their fathers had experienced in World War I. The situation did not change until 1948 when President Harry S. Truman issued an Executive Order calling for the end of segregation in the armed forces.

The Civil Rights Movement

After World War II, the whole pace of desegregation quickened, and the modern civil rights movement confronted discrimination with tremendous energy and courage. Blacks and others who fought injustice were abused, jailed, and even killed. Yet the struggle for equal opportunity survived, and in some cases prevailed.

The Supreme Court's 1954 landmark decision eventually brought about significant school desegregation. The sit-ins and the 1964 Civil Rights Act ended segregation in public accommodations. The 1968 Civil Rights Act outlawed discrimination in housing. The 1965 Voting Rights Act made it possible for Blacks in the Southern states to exercise their right to vote.

A good deal of credit for progress in the civil rights movement must be given to its dynamic leaders, such as the late Dr. Martin Luther King, Jr. Two other outstanding leaders have been Roy Wilkins of the NAACP and the late Whitney Young of the Urban League who launched important programs in social welfare, on-the-job training, and education. The philosophy of the late Malcolm X gave many young Blacks a new sense of dignity and worth.

Today, Blacks participate more fully in the rights and comforts of American life. Yet the hostile and violent reactions to busing that have erupted over the past few years are painful reminders that prejudice can take a long time to overcome.

Ideas About the Future

The recent careers of several men who were once young civil rights leaders suggest directions that Black progress might take in the future. The Reverend Jesse Jackson who was a community organizer for the Southern Christian Leadership Conference in the 60's has turned much of his energy to increasing and strengthening business opportunities for Blacks.

Julian Bond and Andrew Young who also worked with Dr. King in SCLC have begun impressive political careers. Blacks are rapidly becoming more numerous and more influential in politics. In 1972, Congressperson Shirley Chisholm became the first Black and the first woman to campaign for the presidential nomination of a major political party. By 1975, our country's Black elected officials numbered 3000—including 18 Congresspeople and the mayors of three of the nation's largest cities.

INQUIRY TOPIC: BLACK CONTRIBUTIONS TO THE DEVELOPMENT OF THE UNITED STATES

Learning Concepts

Throughout our history, Blacks have contributed a great deal to the development of our nation.

Blacks have proved successful in many areas of American life.

Questions for Exploration

When did Blacks first come to America? Why did they come?

What sites and areas of our country have an important relationship to the Black Experience?

What are some of the historical contributions that Black Americans made in science, medicine, education, business, and industry? What are some of their contemporary contributions in these fields?

In which of our nation's wars did Black Americans fight? In which wars were they officers? Did they receive equal pay for equal service? The Revolutionary War and both World Wars were fought to establish and preserve the freedom of American citizens. In what ways did these wars bring greater freedom for Black Americans?

When did Black newspapers and magazines first appear in this country? Why were they established? What purpose do they serve today?

What has been the impact of Afro-American music on the development of music generally in this country?

Why has the Black Experience proved to be such a rich source of poetry?

Why is it that significant numbers of Blacks have been successful in the fields of sports and entertainment?

Activities and Projects

- Have students make a chart showing when and where Blacks first came to this country. Indicate the "New World" discoveries in which Black explorers participated. If possible, also indicate the African nation from which the explorers or their ancestors came.

- After consulting the *American Traveler's Guide to Negro History* (see bibliography), have several students research and prepare the commentary for a Black history tour of your state. If possible, take the class on a field trip to the nearest site.

- Assign selected students to research the contributions of Black Americans in science, medicine, education, business, politics, industry, and human rights. Then have the students create a mural that will be displayed during Afro-American History Week.

- Assign selected students to research Black participation in each of America's wars. Then have them appear before the class as the Black Revolutionary soldier, Black Doughboy, etc. Have the class quiz them on their motivation for fighting, their treatment by white soldiers, their pay, medals Blacks received during these wars, etc.

- Collect a number of recent issues of *Ebony*, *Amsterdam News*, and the Black periodical that covers your state or community. After the students have had an opportunity to become familiar with these publications, they should select one and prepare an article for that publication about Shirley Chisholm's announcement of her presidential candidacy. After the students have completed their articles, share with them the issues of the above Black publications that covered Congressperson Chisholm's announcement. Discuss with the students the reasons for any differences between their articles and the published ones.

INQUIRY TOPIC: BLACK CONTRIBUTIONS TO THE DEVELOPMENT OF THE UNITED STATES

Activities and Projects *(Continued)*

- Have each student select his or her favorite musical performer or group and prepare a class presentation on the Afro-American influences on the music of this performer or group.

- Have one student research the life and work of an early Black poet such as James Weldon Johnson and another student the work of a modern poet such as Maya Angelou. After they have read selected poems to the class, have them assume the characters of these poets and respond to questions from the class about their life and work.

- Have the class select its favorite Black sports and entertainment figures. Have half the class research the life and career of the sports figure and the other half, the life and career of the entertainment figure. Have the half of the class who researched the sports figure respond to questions from the other half of the class. Reverse the procedure for the entertainment figure.

INQUIRY TOPIC: THE AFRICAN HERITAGE

Learning Concepts

The forced immigration of Black people to America cut them off from a rich cultural heritage.

The African heritage was too vital to be destroyed by slavery.

Questions for Exploration

In what ways were the countries from which slaves were taken similar? In what ways were they different? What were the most outstanding achievements of these countries?

On what were the economies of these countries generally based?

What was the importance of the family politically? Spiritually?

In what ways were the religions practiced in West Africa different from the Christianity practiced by the slaves? In what ways were they similar?

What part did music play in African life?

How did African folklore influence Afro-American literature?

Why did Africans sell slaves to European traders?

What African secular customs survived the middle passage and the dehumanization of slavery?

Activities and Projects

- Have students create a map showing the principal West African countries from which slaves were brought to America. Have them research the products grown, manufactured, and traded by these countries. Help them create a market display representing the products of these countries.

- Ask several students to make class reports about the most outstanding people from the West African countries.

- Have different groups of students research what kinds of lives children in the following situations could look forward to.

  Children of American slaves
  Children of African slaves
  Children of Africans who were not slaves

- Have a group of students prepare an African meal and serve it to the class.

- Have a group of students draw or construct a model of an African compound and prepare class reports on various aspects of life within it—labor, family structure, etc.

- Play a recording of African tribal music. After conducting a class discussion about the basic characteristics of the music, have the students bring to class examples of Afro-American music which has one or more of these characteristics.

- After the students have read the appropriate chapters in *A Guide to African History* by Basil Davidson or other suitable books about Africa, guide them in compiling a list of African customs, including dress, that Black slaves were able to take with them to America.

- Have students display pictures of both American and European art that reflect African influence.

- After the students have read selected African and Afro-American folktales, lead them in a discussion of similar themes and characters found in the folklore of both cultures.

INQUIRY TOPIC: AFRO-AMERICANS IN BONDAGE

Learning Concepts

Slavery was a brutalizing, inhuman experience for Black Americans and an insult to everyone who believed in the democratic principles on which our nation was founded.

Slaves resisted their oppression.

Questions for Exploration

How were the captive Africans transported from their homeland to lives of forced labor in the Southern United States?

The first captive Africans brought to this county early in the seventeenth century were not slaves but indentured servants. Yet, by the turn of the eighteenth century, all captive Africans who reached this country became slaves. What were the reasons for this?

Did the spirit of liberty and equality which produced the Declaration of Independence and sparked the American Revolution have any effect on the institution of slavery?

How did economic, political, and social developments during the nineteenth century strengthen or weaken the institution of slavery?

How did Black people live under slavery?

What part did the slaves' religion play in providing release from bondage?

Did slaves organize any resistance to their oppression?

What role did Black Americans play in the abolitionist movement?

Activities and Projects

- Have several students research and make class reports on the following:

  Why was a clause about slavery deleted from Jefferson's draft of the Declaration of Independence?

  What were the attitudes and actions of Revolutionary leaders—Washington, Jefferson, Franklin, etc.—regarding slavery?

- Then discuss with the class how Revolutionary leaders and the new nation responded to the conflict between slavery and the Declaration of Independence.

- Have several students prepare and present class reports on the relationship between slavery and the following: Industrial Revolution, United States foreign policy and trade, Westward expansion, etc.

- After the students have read selected passages from *To Be a Slave* by Julius Lester, have them do projects such as the following: creation of models or diagrams of the slave quarters of a slaver; creation of a "Middle Passage Journal" which tries to portray what someone the age of the students would have experienced on the terrible journey from Africa.

- Have the students use their reading from *To Be a Slave* to present class reports on the living and working conditions, religion, family life, and recreation of the slaves. Then lead the class in a discussion of how this existence contrasted to their former lives in West Africa.

- After reading to the students an account of one of the slave revolts and passages from several Southern slave codes and fugitive slave laws, ask them to imagine themselves as slaves and discuss whether they would risk trying to revolt or escape.

- After the class reads *Free Souls* or some other book on the Amistad revolt, have them develop and prepare a re-enactment of Cinque's trial for possible presentation to other classes in the school.

INQUIRY TOPIC: AFRO-AMERICANS IN BONDAGE

Activities and Projects *(Continued)*

- After the students have read *North to Liberty: The Story of the Underground Railroad* by Ann Terry White or a suitable biography of Harriet Tubman, help them develop a display which shows routes, stations, key conductors, etc.

- Play the spirituals: "Steal Away to Jesus," "Swing Low Sweet Chariot," and "Go Down Moses" for the class. Have them point out what these songs say about the slaves' desire for escape. Tell the class that the songs were often used by conductors on the Underground Railroad. Then, with the class, imagine how these songs could have been used for communication among fleeing slaves and their liberators.

- Have class members select black abolitionists to study. Ask them to present to the class dramatic readings of the words of Frederick Douglass, David Walker, and Sojourner Truth.

INQUIRY TOPIC: THE STRUGGLE AGAINST SEGREGATION

Learning Concepts

Black Americans have waged a long and proud struggle against discrimination.

Injustice and ignorance can be formidable, but they are not invincible.

Questions for Exploration

What were the most significant contributions made by Black political leaders during Reconstruction?

What was the Jim Crow syndrome? How did it affect the lives of Black people?

What, if any, relationship was there between the Jim Crow syndrome and the foreign policy of the United States in the late nineteenth and early twentieth centuries?

What were the roles of Black educators and Black educational institutions in the struggle to destroy the stigma of second class citizenship?

What benefits did Black people gain from the urban migrations? What problems did they encounter?

How did Black Americans use the courts to fight injustice?

What leadership did Black churches provide in the civil rights movement?

What contribution did secular Black organizations make in the civil rights movement?

Activities and Projects

- Have several students present reports to the class about the life and careers of Bruce, Revels, Cardoza, and other Blacks who were political leaders during Reconstruction. The reports should focus on the obstacles these men overcame and what they were able to accomplish in spite of them.

- Have several students research segregation and Jim Crow practices in a suitable Afro-American history text. Then have the students report to the class on how the laws and practices affected Black Americans in terms of housing, voting, transportation, etc. Invite the parent of a Black student or another Black person who lived in the South under Jim Crow to share this experience with the class.

- Have the class read "White Man's Burden" by Rudyard Kipling. Explain to them that this was a very popular poem in this country and in Great Britain during the years Africa was being colonized and when the United States was acquiring territory in the Pacific. Discuss with the class the relationships between racism, Jim Crow, colonialism, and imperialism.

- Ask two students to present reports on the achievements of Mary McLeod Bethune in education and government and the achievements of Booker T. Washington in education. Then lead the class in a discussion of why these educators thought education was so critical for Black people.

- After the students read *Whose Town?*, a trilogy about a Southern Black family that migrates to the North, have them discuss whether the urban migrations were helpful or harmful to Blacks.

- After assigning several students the reading of a biography of Thurgood Marshall, have some of them make a chart listing the major Supreme Court decisions through the early 60's and the racial barriers these decisions helped to remove. Then have one student assume the role of Thurgood Marshall and several others the roles of

INQUIRY TOPIC: THE STRUGGLE AGAINST SEGREGATION

Activities and Projects *(Continued)*

journalists. Have the students stage an interview which will reveal key points about Thurgood Marshall's Supreme Court victories.

- Have a group of students read *Don't Ride the Bus on Monday: The Rosa Parks Story* by Louise Meriweather. Then have them stage the broadcast of a live radio documentary about the participants and their roles in this historic event. One student will play the narrator and others the historic characters, who will be interviewed by the narrator.

- Have several students read *We Shall Live in Peace: The Teachings of Martin Luther King, Jr.* Then have them present a panel discussion about the development of his philosophy.

- Have the students research the accomplishments of Bayard Rustin, Whitney Young, Roy Wilkins, and A. Phillip Randolph in an anthology of biographical sketches about Black Americans.

- Then have the class role-play a meeting of an awards committee that is trying to decide who should receive the Frederick Douglass award for service to Black America. Reasons why each of the four leaders deserve the award should be presented by at least one student.

INQUIRY TOPIC: FUTURE DIRECTIONS FOR BLACK AMERICANS

Learning Concepts

Black Americans are determined to enjoy the full rights and priviliges of American citizenship.

Black Americans are applying a number of different strategies to the continuing struggle for equal opportunity.

Questions for Exploration

What will Black Americans gain by entering more fully into the mainstream of American life? Might they also lose something?

What will Black Americans gain by separating themselves from white society? What will they lose?

Why have more Black Americans recently turned their efforts toward business endeavors? Have they been rewarded?

Has greater involvement with organized labor been helpful to Black Americans? If so, how?

Are the hopes and aspirations of the majority of Black Americans different from those of Americans of other ethnic groups? In what ways are they similar?

How has the political process helped Black Americans in recent years? What do Blacks hope to realize from the political process in the future?

Why don't Black Americans get together and agree on one single unified way to work for progress?

Activities and Projects

- Have representatives from your local Urban League and Black Muslim community discuss with your class what their hopes are for Black Americans and what their organizations are doing to realize these hopes.

- Have students bring to a class a product produced by a Black business (*Jet Magazine* or a Motown record could be appropriate items). Then direct them in a search for more information about these businesses.

- Take the class on a field trip to a local Black business. During the visit the class should discuss with the owner or manager how the business was established and what promise careers in this business seem to hold for Black Americans in the future.

- Invite a local Black union official or shop steward to visit your class for a discussion of the significance of greater Black involvement in the organized labor movement.

- Direct the class in the preparation of a questionnaire about personal and social aspirations. After the necessary arrangements have been made, take the class on a field trip to the nearest Black university or college. Divide the class into teams and administer the questionnaire to 10 faculty members, 10 students, and 20 Black employees who are cafeteria, service, or clerical workers. Tabulate and analyze your results.

- Have several students make class reports about the current programs of the Congress of Racial Equality, the NAACP, the Southern Christian Leadership Conference, and the Black Panthers. Have the class assume the role of a Black student organization who is deciding which of the above organizations (plus the Urban League and Black Muslims) most deserves a small donation from the Black student organization.

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P. O. Box 908
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275 S. Beverly Drive
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1407 14th Street, NW
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The Jewish American Experience

INTRODUCTION

There is an old story which states that wherever there are two Jews, there are three opinions. No definition of Judaism, let alone the meaning of Jewish American would be satisfying to everyone. We offer here our perceptions gained through our own experience as Jewish Americans, and in interaction with others, Jews as well as non-Jews.

American Jews, like all ethnic groups, share traditions and a cultural heritage. In the Jewish American experience, there is a close and warm family life in which emphasis is placed on learning, both as a treasure unto itself and as a means toward economic success. As in many other ethnic groups, there is great devotion to food as an expression of hospitality and as a way of achieving and sustaining health and happiness. There is a lot of truth in the saying that chicken soup is Jewish penicillin.

Due in part to a common European immigrant background (most Jewish Americans are first or second generation Americans), there is a bond of Jewishness and a sense of ease. A kind of intimacy can be sensed among Jewish Americans, often even after the briefest introduction or acquaintance. This is the result of a common cultural heritage; similar family traditions; a self-deprecating, bitter-sweet humor; and a shared sensitivity, realized from a history of slurs, discrimination, and oppression. The experience of many Jews has included constant danger, brutality, and the threat of murder.

Among Jewish Americans, there is great pride in achievement. They are proud, not only of their own careers or cultural successes, but also of the great leaders and personalities in all walks of life—Brandeis, Salk, Einstein, and Koufax who have received national or international recognition.

The Jewish American culture is as diverse as that of any ethnic group. It embraces great differences in political opinions, the observance of traditions, rituals, and life-styles. Thus there are Jewish Americans who are radical, moderate, and conservative; wealthy, middle-class, and poor; orthodox, conservative, and reform; business people, professionals, and blue collar workers.

While retaining in varying degrees their Jewishness as a religion and cultural tradition, Jewish Americans have become entirely Americanized, adapting themselves to a new land, taking from it the great opportunities it offers, and giving to it the wealth of their own traditions and experience.

Above all, Jewish Americans feel loyalty and devotion to a land which gave them refuge from lives marked by savage persecutions, social discrimination, and economic misery. Perhaps nowhere is this idea better expressed than in the lines written by a Jewish

American Emma Lazarus, which have stirred the hope and imagination of our people for generations:

> Give me your tired, your poor
> Your huddled masses yearning to breathe free
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tost to me
> I lift my lamp beside the golden door!

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The Jews in America. Excellent, graphically illustrated two-part filmstrip covering 300 years of Jewish American History. Produced and distributed by the Anti-Defamation League of B'nai B'rith.

GLOSSARY OF TERMS AND EXPRESSIONS

Bar Mitzvah—Ceremony which marks the assumption of adult religion obligations by a thirteen-year-old Jewish boy.

Bat Mitzvah—A new ceremony, for girls of thirteen which parallels the Bar Mitzvah.

Blintzes—Thin pancakes usually filed with cheese or fruit.

B'nai B'rith—Literally, "to the community of Israel," refers to a large Jewish service organization.

B'racha—A blessing or benediction.

Bris—Circumcision ceremony; performed on the eighth day after birth of a boy.

Bubba—Grandmother.

Cantor—Person who sings the prayers in the Synagogues.

Challah—Sabbath and holiday bread, usually braided.

Conservative Jews—A Jewish group that believes the law of the Jewish religion is important but it can be changed.

Diaspora—Lands outside Palestine.

Driedel—A four-sided top, spun with the fingers and usually played with during the festival of Chanukah.

Haggadah—Literally, the "telling of the story." A ritual book that explains the order of prayers said in the home during the Passover meal.

Hämetz—Leaven; foods containing leaven are not allowed during the Passover holiday.

Hazzan—Another name for Cantor, who chants the services.

Holocaust—Literally, destruction. Refers to the attempt to exterminate the Jewish population in Europe during World War II.

Hora—Popular Israeli dance done by many Americans at festive occasions.

Huppah—A wedding canopy. Bride and groom stand beneath it during the wedding service.

Knishes—Thin dough stuffed with grated potato and served hot.

Kosher—Food permitted and prepared according to Jewish dietary laws.

Kugel—Noodle or bread pudding, sweetened with raisins or fruit.

Latkas—Potato pancakes.

Mutzos—Unleavened bread eaten during Passover. Called "bread of affliction" to commemorate the Exodus from Egypt.

Mazel-tov—Means "good luck." A congratulatory greeting.

Menorah—Seven-branched candlestick. A religious symbol of the ancient Temple.

Mezzuzah—A container placed on the right doorposts of Jewish homes. Contains the Pentatuch.

Minyan—A quorum of ten males that are needed for public Jewish worship.

Mishuggener—A crazy man.

Mitzvah—Good deeds or divine commandments which regulate Jewish life.

Nosh—A sweet snack.

Orthodox Jews—Those who believe in strict observance of Jewish laws.

Oy—A Yiddish exclamation of astonishment, pain, or joy.

Rabbi—Person who directs the services in the Synagogue. Literally, mean[illegible] "teacher."

Reform Jews—Those who do not believe in all the laws and are more willing to change with modern times.

Seder—A religious home service commemorating the Exodus from Egypt, conducted on the first nights of Passover.

Shabbat—The Sabbath—Saturday.

Shema—The first word in the most important Jewish prayer, "Hear, O Israel: the Lord our God the Lord is One."

Shiva—Literally, "a week." The seven day mourning period required of the close kin of a deceased person.

Shlepp—Literally, "to drag." Refers to a lazy person or to a disagreeable trip.

Shofar—A ram's horn blown during Synagogue services on Rosh Hashanah and Yom Kippur.

Shul—A Yiddish word for Synagogue.

Sukkah—A hut which Jews erect outdoors during the Harvest Feast of Sukkot.

Tallis—A fringed prayer shawl worn by males while worshipping in the Synagogue.

Torah—The Five Books of Moses. Refers to all Jewish learning and culture.

Yarmulka—Religious skull cap worn by Jewish males.

Yeshiva—Full-time religious school for Jewish students.

Yiddish—Eastern European language spoken by Jewish people.

INQUIRY TOPIC: JEWISH CULTURE

Learning Concepts

Jewish people have used wit, legend, music, and custom to preserve and transmit their culture.

Jewish food is an important expression of Jewish culture.

Questions for Exploration

What is the difference between kosher food and kosher-style food?

What are the origins of Jewish dietary laws?

What are the origins of popular sayings, such as "Gesundheit" and "kein ayin horoh, unbeschien, unberufen?"

How did the traditions of the Mazuzah and "Mágen David" develop?

How do the various types of Jewish literature project different kinds of Jewish heroes?

How has humor strengthened Jewish culture?

What roles have music and dance traditionally played in the lives of Jewish people?

Activities and Projects

- Invite a rabbi to visit your class and explain the origin and practice of Jewish dietary laws.
- Arrange for a few students to visit a kosher restaurant where they will observe and photograph the food being prepared. Arrange for other students to visit a Jewish home where they will observe and photograph food being prepared and served.
- Have the students give slide presentations to the class about their food observations.
- Assign specific foods to different groups of students and have the class prepare an entire Jewish meal "from soup to nuts."
- Have a group of students write and display the letters of the Hebrew alphabet.
- Have students locate and bring to class their favorite Hebrew proverb.
- Have students find and bring to class their favorite Yiddish riddle or saying.
- Help the class compile a notebook of the proverbs, riddles, and sayings.
- After the students have read selections from *A Treasury of Jewish Folklore*, find other Jewish literature that contains similar characters and/or themes and read passages from this literature to the class. Lead a comparative class discussion on this literature.
- Have a group of students research the steps, music, and cultural background of a number of Jewish dances such as the Hora. Have them perform these dances, explain their cultural significance and teach them to the rest of the class.

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Baron, J. L., editor. *A Treasury of Jewish Quotations.* New York: Crown, 1956. Guide to aphorisms, maxims, and comments of Jewish authorship and on Jewish themes. (Teacher, Student).

Bravery, H. E. *Successful Wine Making at Home.* New York: Arco, 1961. Concise, clear, uncomplicated, complete, and inexpensive.

Cohen, Beryl D. *Judaism in Theory and in Practice.* New York: Block Publishing Co., Inc., 1969. A simple and factual presentation of Jewish beliefs and customs by a Reform Rabbi.

Dresner, Samuel H. and Seymour Siegel. *The Jewish Dietary Laws.* New York: Burning Bush, 1959. In general, a clear-cut approach to the observance of Kashrut. The "Guide to Observance" section is especially well-written and provides an easy reference guide to the basic Jewish laws.

Edidir, Ben. *Jewish Customs and Ceremonies.* New York: Hebrew Publishing Co., 1941. Two volumes containing excellent illustrations of various symbols in Judaism. Written for high school students.

Fineman, Irving. *Hear, Ye Sons.* Toronto: Longmans, Green and Co., Inc., 1963. The mood and spirit of Jewish family life are excellently conveyed in this warm novel.

Freedman, Seymour E. *The Book of Kashruth.* New York: Block Publishing Co., 1970. Most helpful and simple understanding of an Orthodox approach.

Kemelman, Rabbi Dr. Y. *A Guide to the Jewish Dietary Laws.* New York: Block Publishing Co., 1971. A fine overview relating to dietary laws.

Kertzer, Rabbi Morris N. *What Is a Jew?* New York: The World Publishing Co., Inc., 1953. A guide to Judaism in which a distinguished Rabbi covers questions on the customs and beliefs of the Jews as a people. (Helps non-Jews understand Jews better—Students).

Leonard, Oscar. *Americans All.* New York: Behrman House, 1944. The stories of many Americans who were Jews and devoted their hearts and lives to the building of free America. True-to-life stories of American Jews. (Great for students).

Rosten, Leo. *The Joys of Yiddish.* New York: McGraw-Hill, 1968. Excellent, indispensable account of words, expressions, and phrases by the author of "The Education of H*Y*M*A*N K*A*P*L*A*N."

Books on Jewish Cuisine

Aunt Fanny. *Junior Jewish Cookbook.* New York: Ktav, 1956.

Bonai, Margalit. *What's Cooking in Israel?* New York: Crowell, 1972.

Engle, Fannie. *The Jewish Festival Cookbook.* New York: Ktav, 1964.

Frucht, Phyllis, et al. *Jewish Cooking.* New York: Dial Press, 1974.

Frond, Nina. *International Jewish Cookbook.* New York: Stein & Day, 1972.

Kasdan, Sara. *Love and Knishes: An Irrepressible Guide to Jewish Cooking.* New York: Vanguard Press, 1959.

Leonard, Leah. *Jewish Cookery.* New York: Crown, 1949.

Lowenstein, Carole. *Festival of Jewish Cooking.* New York: McGraw-Hill, 1971.

Shapiro, Rebecca. *Wide World Cookbook.* Boston: Little, Brown & Co., 1962.

AUDIOVISUAL MATERIALS

Films

Jewish Legends and Tales. Film, 30 minutes, black and white, Elie Wiesel, novelist and master storyteller, weaves the past with the present as he recounts tales from the Midrash and Hassidic literature in this film. Rental $12.50. (Edited for classroom use.)

The American Jewish Writer. 30 minutes, black and white. This film traces the American experience of twentieth century writers and pays particular attention to three contemporary literary figures—Bernard Malamud, Saul Bellow, and Philip Roth. Rental $10.00. (Teachers guide available—35¢.)

INQUIRY TOPIC: JEWISH RELIGION

Learning concepts

The Jewish religion gives Jewish people meaning, organization, and direction for their lives.

Judaism has a number of traditions and practices that are very similar to those of other religions.

Questions for Exploration

What are the principal beliefs of Judaism?

What are the sacred writings of Judaism? Are any of these writings sacred to other religions?

What is the role of the Jewish rabbi? In what ways is it similar to that of a Catholic priest or Protestant minister?

In the Jewish religion where does ultimate authority rest?

How does a Reform Jew differ from an Orthodox or Conservative Jew?

How do Gregorian and Jewish calendars differ?

Which Jewish holiday is the most solemn? The most joyful?

In what ways are Rosh Hashanah, the Sabbath, Yom Kippur, Succoth, Hannukah, and Passover similar to holidays observed by people of other religions? In what ways are they different?

What are the ceremonies in the Jewish cycle of life? Do other religions observe these events with similar or different rituals?

Activities and Projects

- Have students give class presentations comparing and contrasting the training, role, and duties of the Catholic priest, Protestant pastor and the Jewish rabbi.

- Have several students research the origins and illustrate adornments—tallit, skull caps —worn during prayer.

- Take your class to a service at a Synagogue where they can observe the above adornments.

- Assign one group of students to making a Jewish calendar for the current school year. This calendar should also include well-known non-Jewish holidays such as Christmas and Easter. It should also include important school dates such as graduation. Assign another group to making a Gregorian calendar for the school year which includes Jewish holidays, well-known non-Jewish holidays, and important school events.

- Assign a group of students to research the customs and events related to the sabbath or another holiday. Also have them create a chronological mural based on their research.

- Select one holiday such as Rosh Hashanah and have a number of students make presentations on the ways various religious groups in America celebrate this and similar holidays.

- Assign pairs of students to make presentations about Hannakuh, Christmas, Passover, and Easter.

- Using role-playing techniques, create an imaginary argument within a Jewish family about whether they should buy a Christmas tree. After the role-playing exercise, lead the class in a discussion of cultural conflict.

- Select a holiday that falls within the period when your class is exploring the Jewish experience and organize a celebration. For instance, students can make gragers (noise) makers for Purim. They can

INQUIRY TOPIC: JEWISH RELIGION

Activities and Projects *(Continued)*

also dress in holiday costumes and create skits to explain customs and traditions.

- Have students compare and contrast the Catholic confessional and the Jewish Yom Kippur service.

- The Bar and Bat Mitzvah play significant parts in the lives of Jewish junior high school students. Invite a boy and a girl from your class to recite the ceremonies and describe the rituals.

- Have the class organize and recreate a Jewish marriage ceremony. Some students can build a hupah and others can play the various parts of the bride and groom.

- Assign a few students to prepare a class presentation which compares and contrasts the Jewish Shivah and the Irish wake.

- Have a few students prepare and present a panel discussion for the rest of the class which demonstrates Jewish and Christian attitudes, practices, and beliefs toward birth, marriage, and death.

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Browne, Louis. *The Wisdom of Israel.* New York: Random House, 1967. A good collection of the literature of Israel from the Bible to modern times.

Cohen, Abraham. *Everyman's Talmud.* New York: E. P. Dutton Co., Inc., 1968. A splendid introduction to the Talmud.

Ediden, Ben M. *Jewish Customs and Ceremonies.* New York: Hebrew Publishing Co. A useful discussion of the origin and significance of ceremonial practices in the home and Synagogue. Adequate reading for 8th and 9th graders.

Eis nstein, Ira. *What We Mean by Religion.* New York: Jewish Reconstruction Foundation, 1370. A study of Jewish ideals based on High Holy Days.

Gaster, T. H. *Festivals of the Jewish Year: A modern Interpretation and Guide.* Gloucester, Mass.: Peter Smith, 1962. An anthropological study of the Jewish festivals that presents parallel customs and ceremonies of other peoples in an attempt to uncover the universal ideas behind them.

Gilbert, I. and Tarcov, O. *Your Neighbor Celebrates.* New York: Anti-Defamation League, 1971. 40 pp. Clear explanation of Jewish Holidays. Easily read by students and inexpensive enough to buy one for each student. (pamphlet)

Kertzer, Rabbi Morris N. *What Is a Jew?* New York: The Macmillan Co., 1965. A guide to the beliefs, traditions, and practices of Judaism.

Levi, S. B. and Kaplan, S. R. *Across the Threshold: Guide for the Jewish Homemaker.* New York: Schocken, 1963. A lively book on a student level. Includes rituals and customs for the home. Would help a class prepare any "demonstration" celebrations.

Seldin, Ruth. *Image of the Jews, Teachers Guide to Jews and Their Religion.* New York: Random House, 1970. Section I consists of six lectures on basic Judaism. Section II reviews beliefs and practices giving many suggestions for classroom activities and bibliography. Primarily for teacher use.

Werblowsky & Wigador. *The Encyclopedia of the Jewish Religion.* Holt, Rinehart & Winston, 1966.

Audiovisual Materials

Ceremonial Objects of Judaism—Filmstrip: 42 frames, in color with a narrator's script. Script consists of two units, "In the Synagogue" and "In the Home" and depicts the ceremonial objects associated with these institutions. Distributed by Alexander Arkatov, Alexark and Norsim, Inc., 156 North Arden Blvd., Los Angeles, California 90004. Cost $7.50.

Your Neighbor Celebrates—16 mm., sou ıd in color. 27 min. (Follows pamphlet of same title.) Depicts the ceremonies of the Jewi h Holy days: Rosh Hashanah and Yom Kippur, and the three festivals: Passover, Shavuot, and Sukkot are portrayed by a cantor and a rabbi and a neighborhood Youth Council. Includes portions of synagogue services. Rented by the Anti-Defamation League of B'nai B'rith.

INQUIRY TOPIC: THE JEWISH AMERICAN EXPERIENCE

Learning Concepts

Seeking opportunity and freedom, Jewish people came to the United States from many countries.

Jews have made significant contributions in every area of American life.

Questions for Explanation

During what periods did Jewish people immigrate to the United States?

From what countries did they emigrate?

Why did they come to the United States?

Where did Jewish people settle in the United States?

What kinds of work did Jewish people do?

When and why were Jewish fraternal, service, and educational organizations formed?

In which profession(s) have a significant number of Jewish people excelled?

What roles do the Jewish vote and Jewish leaders play in the American political scene?

What roles have Jewish Americans played in the labor and civil rights movements?

Activities and Projects

- Have students make a chart which shows the European origins of Jewish immigrants, the years of their immigration, and their reasons for coming to this country.

- Invite an older Jewish American who immigrated to this country to visit your class and share his or her memories and experiences.

- Assign a number of students to an oral history project. Have them tape record an interview with older Jewish Americans about their life in Europe, their immigration, and their early experiences in the United States.

- Take your class on a field trip to an historic site such as the Jewish Museum in New York City, the Immigration Museum at the Statue of Liberty, the Touro Synagogue in Newport, Rhode Island, or an appropriate site near your school.

- Have several students visit a Jewish neighborhood such as Williamsburg in Brooklyn or Manhattan's Lower East Side, interview residents, and take photographs. Then have them create an exhibit with captions and written commentary.

- Have several students read *Jewish Americans: Three Generations in a Jewish Community* by Sidney Goldstein and Calvin Goldschieder. Then have them present to the class a series of skits based on each of the generations.

- Have someone from B'nai B'rith or other Jewish organizations talk with your class about the national and local history of that organization.

- Have several students prepare a class presentation on the role of Jewish Americans in the labor and civil rights movements.

- Have students select one of a number of different fields—science, medicine, law, education, theater, literature, music, finance, business, politics, etc.—and have them pre-

INQUIRY TOPIC: THE JEWISH AMERICAN EXPERIENCE

Activities and Projects *(Continued)*

pare class presentations on important contributions that Jewish Americans have made in these fields.

- Have several students research the career of a well-known Jewish person from your community. The students who have done the research could conduct a press conference for the rest of the class.

- Have an older Jewish person visit your classroom and describe for your class the changes that have taken place in the Jewish community nearest your school.

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American Jewish Committee. *The Future of the Jewish Community in America.* Short summarization of trends within Jewish communities.

Ausubel, N. *Pictorial History of the Jewish People.* N.Y.: Crown, 1953.

Ausubel, Nathan. *A Treasury of Jewish Humor.* N.Y.: Doubleday, 1951.

Blau, Joseph, L. and S. Baron. *Documentary of the Jews in the U.S., 1790-1940.* N.Y.: Columbia University Press, 1964.

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David, Jay. *Growing Up Jewish.* N.Y.: William Morrow and Co., 1969. Autobiographical selections of Jews reliving their childhoods in Europe, America, and Israel. Provides a first-person account of how Jewish life has changed over the generations.

Davis, Mac. *Jews at a Glance.* N.Y.: Hebrew Publishing Co., 1956. Biographical sketches of famous Jews in American history.

Dinnerstein, Leonard and Palsson, Mary D. *Jews in the South.* Baton Rouge, La.: University Press, 1973. Essays particularly concerning the Jewish role during the Civil War.

Fochs, Lawrence. *Political Behavior of American Jews.* N.Y.: Free Press of Glencoe, 1956. Analysis of voting patterns and political achievement of Jews and their impact on American government.

Fredman, J. George and Louis Falk. *Jews in American Wars.* Washington, D. C.: Jewish War Veterans of U.S.A., 1954. Popular, readable, and short account. Good student interest.

Glazer, Nathan. *American Judaism.* University of Chicago Press, 1957. A socio-historical analysis of the American Jewish Community and its roots in Europe. (Teacher)

Golden, Harry. *Only in America.* N.Y.: World Publishing Co., 1950. The inimitable Harry's folksy observations on life in New York City as publisher and editor of the Carolina Israelite in Charlotte, N.C.

Gordis, Robert. *Famous Jewish People.* N.Y.: Horizon Press, 1955. A collection of essays dealing with various aspects of Jewish Life in America. Religion, culture, and the community are covered.

Gordon, Albert. *Jews in Suburbia.* Boston: Beacon Press, 1959. Account of Jewish experiences in settling in suburban areas in various parts of the U.S.

Handlin, Oscar. *American Jews, Their Story.* N.Y.: Anti-Defamation League of B'nai B'rith. Very short popular sketch.

————. *Adventure in Freedom: 300 Years of Jewish Life in America.* N.Y.: McGraw-Hill, 1954. A leading historian's interpretation of American Jewish history.

Karp, Abraham. *The Jewish Experience in America.* N.Y.: Ktav Publishing House, Inc. Selected studies from publications of American Jewish Historical Society. Essays covering many aspects of American Judaism from earliest times.

Karp, Deborah. *Heroes of American Jewish History.* N.Y.: Ktav Publishing House, Inc., 1972. Tells the story of the many Jews, struggling in America for freedom from prejudice, who helped build our nation. Illustrated with photographs of people, documents, paintings, and events.

Kertzer, Rabbi Morris. *Today's American Jew.* N.Y.: Bloch, 1973. Portrays the life, the contributions, and the attitudes of today's American Jews. Makes use of studies of Jewish Community profiles and other findings by social scientists. Shows the influence of

American Jews in the 1960's in the arts, sciences, letters, government, and entertainment world.

Korn, Bertram W., *American Jewry and the Civil War*. N.Y.: Atheneum, 1970.

Learsi, Rufus. *The Jews in America*. N.Y.: World Publishing Co., 1954. Good for teacher reference.

Levitan, Tina. *The "Firsts" of American Jewish History*. Brooklyn, N.Y.: Charuth Press, 1952-1957. "Firsts" such as American Jewish soldiers, doctors, clubs, political figures, etc. Lively and informative.

Lewisohn, Ludwig. *The American Jew—Character & Destiny*. N.Y.: Farrar, Straus & Co., 1950. Short, philosophical assessment by a prominent American Jewish man.

Manners, A. *Poor Cousins*. Greenwich, Conn.: Faucett, 1973. Lively narrative of Lower East Side Jews.

Michener, James. *The Source*. N.Y.: Random House, 1965. Best-selling novel about history and archaeology in the Holy Land.

Novotny, Ann. *Strangers at the Door*. N.Y.: Bantam, 1974. Abridged, well-illustrated pocket book on immigration—includes other ethnic groups.

Pessin, Deborah. *History of the Jew in America*. N.Y.: Abelard-Schuman, 1957. Easy reading —good overall picture—very well-suited to junior high school student.

Postav, Bernard and Lionel Koppman. *A Jewish Tourist's Guide to the U.S.* Philadelphia: Jewish Publishing Society of America, 1954. A state-by-state and N.Y.C. record of historical personages and places. A compilation of many little-known facts.

Ribalow, Harold. *Mid-Century*. N.Y.: Beechhurst Press, 1955. Anthology of Jewish life. Short essays by Jewish American writers on various topics.

Ringer, Benjamin. *The Edge of Friendliness*. N.Y.: Basic Books, Inc., Pub., 1967. Study of Jewish-Gentile relations in a suburban Protestant community. Sociological study.

Rischin, Moses. *The Promised City—N.Y. Jews, 1870-1914*. Cambridge, Mass.: Harvard Univ. Press, 1962. Covers immigration period of Eastern European Jews to U.S.

Rose, Peter. *The Ghetto and Beyond*. N.Y.: Random House, 1969. Essays on Jewish life in America by various authors. Good anthology.

Rosenberg, Stuart E. *America Is Different—The Search for Jewish Identity*. N.Y.: Thomas Nelson & Sons, 1964. Traces some of the dilemmas of Jews in American society.

Roderman, Jerome. *Jews in American History—A Teacher's Guide*. N.Y.: Anti-Defamation League of B'nai B'rith, 1974. Concise but excellent reference source for anyone teaching this unit.

Sachar, Abram L. *A History of the Jews*. N.Y.: Alfred Knopf, Inc., 1930. An extremely readable one-volume work with special emphasis on the social approach.

Samuel, Ruth. *Pathways Through Jewish History*. N.Y.: Ktav, 1967. Well-illustrated, but only small section devoted to American-Jewish history.

Sanders, Ronald. *The Downtown Jews*. N.Y.: Harper & Row, 1969. Account of Jews in New York and their cultural establishments.

Simenhoff, Harry. *Jewish Notables in America: 1776-1865—Saga of American Jewry: 1865-1914*. N.Y.: Greenburg, 1956-1959. Biographical sketches of Jewish notables in America from 1776-1914. Deals with all areas of American life. Teacher and student.

Sklare, Marshall. *America's Jews*. N.Y.: Random House, 1971 (paperback). This work takes a sociological view of the American Jewish Community. Special emphasis is placed on Jewish education and intermarriage.

Sloan, Irving J. *The Jews in America: 1621-1970*. N.Y.: Oceana Publications, Inc., 1971. A chronology and factbook dealing with the Jews in America from 1621-1970. Valuable references to publications included in index.

Suhl, Yuri. *An Album of the Jews in America.* Franklin Watts. An exciting narrative history of the Jews in America, focusing on their trials and successes. Archive photographs are used generously to supplement the text. Elementary through high school.

Ziegler, Mel. *Amen: The Diary of Rabbi Martin Siegel.* N.Y.: World Publishing Co., 1970. A personal account of what it is like to be a rabbi late in the twentieth century, attending to the needs and desires of an affluent Jewish community. Human interest—ninth grade.

Audiovisual Materials

The American Jew. 45 minutes. Sponsored and distributed by the Anti-Defamation League. Nominal rental fee. Inquire at all ADL offices. Portrays the story of the Jew in the U.S. and their contributions to American civilization.

Between Two Eternities. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Depicts episodes in the life of Solomon Schecter—teacher, scholar, and one of the architects of Conservative Judaism in the U.S.

The Gift. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Incidents in the life of Judah Touro. Highlights his liberation of his slaves and points up the meaning of the gift of freedom.

Lawyer from Boston. 30 minutes. Rental $8.50. Distributor same as above. Highlights episodes in the life of Louis D. Brandeis, and tells how he discovered his Jewish heritage.

The Pugnacious Sailing Master. 30 minutes. Rental $8.50. Distributor same as above. Tells the story of Uriah P. Levy, who was instrumental in the abolition of corporal punishment in the United States Navy. It vividly depicts the anti-semitism to which he was subjected and his reluctance to conceal his Jewish identity.

To Be as One. 31 minutes. Rental $15.00. Distributed by the Jewish Center Lecture Bureau, National Jewish Welfare Board. Aims to portray the Jewish Community Center program by focusing its story on the activities of a typical Jewish Center.

Young Sam Gompers. 30 minutes. Rental $8.50. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America. Shows the early life of Samuel Gompers, whose participation in the labor movement culminated in the founding of the American Federation of Labor.

Who Are the American Jews? 30 minutes. Black and White. Cleared for TV. A portrait of the Jews as a religious-ethnic-cultural historic entity, with particular emphasis given to the American Jewish experience.

The Inheritance. 35 minutes. Black and White. This is one of the most effective films ever produced on the late 19th and 20th century migration of millions of people from all corners of the world to America. Uses historic film footage and dramatic still photographs.

Jews in America. A two-part filmstrip covering over 300 years of Jewish life in America. Graphically illustrated with photographs, engravings, and paintings. Accompanied on cassette by music, reading, and narration.

Haym Solomon—Financier of the Revolution. $7.50. Distributed by the Union of American Hebrew Congregations. An account of the life of Haym Solomon, showing his patriotic endeavors towards the cause of liberty, as well as his financial aid during the American Revolution.

Isaac Mayer Wise: Master Builder of American Judaism. $7.50, including teacher's guide. Produced and distributed by the Commission on Jewish Education, Union of American Hebrew Congregations. Tells the dramatic story of an important dynamic religious leader. It describes his adventures, his struggles and his ultimate success in creating the major institutions of Reform Judaism in this country.

Juday Touro, Friend of Man. $7.50, including teacher's guide. Record of narration is also available, $21.00. Distributor same as above. Illustrates the story of the life and work of Juday Touro, the American Jewish patriot and philanthropist, and the growth of the American Jewish Community in which he played an important part.

Major Noah. $7.50, including teacher's guide. Produced and distributed by the Jewish Education Committee of New York. Describes the colorful life of Mordecai Manuel Noah—adventurer, journalist, U.S. consul, editor, and dreamer of a Jewish state in Ararat, an island in the Niagara River.

Rabbi Stephen S. Wise: A Twentieth Century Prophet. $7.50, including teacher's guide. Record $2.00. Sponsored and distributed by the Commission on Jewish Education, Union of American Hebrew Congregations. A review of the life of Rabbi Wise, highlighting his leadership in the religious, Zionist, and cultural affairs of the American Jewish Community, as well as the role he played in combatting prevailing social evils.

300 Years: Memorable Events in American Jewish History. $7.50, record $2.50, distributed by same as above. Traces the participation of Jews in the westward movement and in the various explorations which extended the frontiers of the United States, and lays stress on the development of the American Jewish Community and its religious institutions.

Through the Years: Jewish Women in American History. $7.50, including script. Sponsored and distributed by the National Federation of Temple Sisterhoods. Deals with the contributions of the Jewish women to the life of the Jewish and the general community in America for the past three centuries.

ADDITIONAL RESOURCES

National Jewish Organizations

Additional information on various aspects of Jewish religious and communal life may be obtained by writing to the following national Jewish organizations. (For a complete listing of Jewish organizations see *The American Jewish Yearbook* published by Jewish Publication Society, Philadelphia.)

Community Relations

American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022

American Jewish Congress, 15 East 84th Street, New York, N.Y. 10028

Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, N.Y. 10016

Research and Education

American Association for Jewish Education, 101 Fifth Avenue, New York, N.Y. 10003

American Jewish Historical Society, 2 Thornton Road, Waltham. Mass. 02154

B'nai B'rith Hillel Foundation, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036 (for college groups)

Jewish Book Council of America, 15 East 26th Street, New York, N.Y. 10010

Yivo Institute for Jewish Research, 1048 Fifth Avenue, New York, N.Y. 10028

Philanthropy

American Jewish Joint Distribution Committee (JDC), 60 East 42nd Street, New York, N.Y. 10017

United Jewish Appeal, 1290 Avenue of the Americas, New York, N.Y. 10019

Council of Jewish Federations & Welfare Funds, 315 Park Ave. S., New York, N.Y. 10010

Periodicals

Commentary (monthly), American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022

Jewish Currents (monthly), Jewish Currents, Inc., 22 East 17th Street, Suite 601, New York, N.Y. 10003

Jewish Spectator (monthly), 250 West 57th Street, New York, N.Y. 10019

INQUIRY TOPIC: JEWS IN WORLD HISTORY

Learning Concepts

Throughout their history, Jews have endured oppression and struggle.

The Jewish people and their culture have been important in the development of many nations.

Questions for Exploration

Where did Jewish people come from?

Where was their first homeland?

How did the Jewish culture survive the conquests of ancient peoples?

When and why did Jewish people begin to migrate to Europe?

What kinds of persecution and discrimination did Jewish people face in Europe?

When, where, and why was the first ghetto created?

Which European regimes were most hostile to the Jews? Which were the most hospitable?

What roles did Jewish people play in the development of European civilization?

Activities and Projects

- Invite a rabbi or other scholar of Jewish history to come to your class to discuss Jewish history with your class.
- Direct the class in developing a time line of Jewish migrations.
- On a contemporary map locate the modern countries that have significant Jewish populations and indicate their approximate size.
- Assign various students specific countries and have them prepare biographical sketches of the outstanding Jewish people who lived in these countries before the nineteenth century.
- Assign students specific countries and have them research and report historical developments that were harmful or helpful to Jewish people and their culture.
- Have students read European literature where Jews are portrayed, e.g., *Ivanhoe*, *Merchant of Venice*, Martin Luther's statement against the Jews, etc. Then have the students prepare critical reports about the fairness of such portrayals.
- Have the students write a series of newspaper articles about the creation of the first ghetto in Italy. Their articles should include news reports, editorials, feature stories about families moving into the ghetto, and interviews with ghetto and non-ghetto residents.
- Lead the class in a discussion of historical and modern ghettos where Jewish people and members of other ethnic groups live. Your discussion should include both the advantages and disadvantages of living in a ghetto.

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Books

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Michener, James. *The Source.* N.Y.: Random House, 1965. Best-selling novel about history and archaeology in the Holy Land.

Popular History of Jewish Civilization. N.Y.: Leon Amiel Pub., 1973. Holy Holy Days, Marriage, Passover, The Synagogue, Return to Zion, are among titles in this readable, well-illustrated series.

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Samuel, Ruth. *Pathways Through Jewish History.* N.Y.: Ktav, 1967. Well-illustrated but only a small section is devoted to American Jewish history.

Films

Israel: The Reality. 28 minutes/black and white. Rental $12.50. An edited version of a CBS-TV special, based on the renowned photographic exhibit which toured the U.S. from 1969-1971. Concentrating on three photographers, the film conveys the spiritual qualities of the land, the pioneering spirit of the early settlers, and the mood of the people today.

Israel: A Story of the Jewish People. 31 minutes, color. Distributed by the Anti-Defamation League of B'nai B'rith. Traces the 4000-year history of the Jewish people from the Fertile Crescent, through the Diaspora, and back to the young state of Israel. Animated sequences illustrate the earliest periods. Still photographs document the early pioneering days in Palestine, the horrors of the Holocaust, the spiritual homeland. (Rental $15.00)

INQUIRY TOPIC: ANTI-SEMITISM AND ZIONISM IN AMERICA

Learning Concepts

Anti-semitism is one of the oldest and most brutal forms of prejudice.

The virulent anti-semitism of the 30's and 40's that made possible the Nazi persecutions increased support for Zionism among Jewish Americans.

Questions for Exploration

What restrictions were placed on Jewish Americans during the Colonial period?

How did Jewish Americans gain their full legal rights in the United States during the late eighteenth and early nineteenth centuries?

What outbreaks of anti-semitism occurred in this country during the nineteenth century? What problems and hardships did they create for Jewish Americans?

What social restrictions and other forms of discrimination were imposed on Jewish Americans during the twentieth century?

What extreme forms of anti-semitism emerged in this country during the 30's and 40's?

What are the relationships between Theodore Herzl, the Dreyfus Case in France, and the origin of the Zionist movement?

What is the relationship between *Jewish*, the suffering of Jewish people in Russia, and the early development of the Zionist movement?

What are the key roles that British Jews and the British government played in advancing the Zionist movement?

What was the effect of Nazi persecutions on the development of the Zionist movement?

What roles did the United Nations, the United States government, and Jewish Americans play in the development of the state of Israel?

Activities and Projects

- Have several students research the petition by Jewish residents of New Amsterdam in 1655 for the right to serve in the colonial militia. Have them stage for the rest of the class a re-creation of the council meeting where their petition was rejected and a regulation imposing a special tax on them was passed.

- Have a pair of students research the challenging of Jacob Henry's election to the North Carolina legislature on the grounds that he was a Jew. Then have them stage an interview for the class, with one student playing the part of Jacob Henry and the other, the part of a journalist.

- Write on the board the phrase all Jews are . . . . and let each student finish the phrase on a separate sheet of paper. Collect the papers and read the student comments outloud to the class, perhaps even putting some on the board. Examine and discuss any prejudices that are revealed.

- Lead a class discussion during which students will share examples of anti-semitism which they have observed or experienced.

- Have several non-Jewish students present the following role-playing situation to the class. They are members of a neighborhood civic association that is meeting to decide what, if any, action should be taken to prevent a Jewish person from moving into their neighborhood.

- On the same day, have two Jewish students present the following role-playing situation for the class. A Jewish daughter is trying to explain to her parents and grandmother why they should not oppose her marriage to a non-Jewish man.

- The next day have the Jewish students depict the civic association meeting and the non-Jewish students depict the family discussion. Then lead the class in a discussion of what these role-playing situations reveal about intergroup relations.

- Ask the students to complete the following story. Sally who is the class prom

INQUIRY TOPIC: ANTI-SEMITISM AND ZIONISM IN AMERICA

Questions for Exploration *(Continued)*

What are the reasons for non-Jewish Americans to support Israel?

Are many Jewish Americans strong supporters of Israel? Why?

Have many Jewish Americans immigrated to Israel? Why?

Activities and Projects *(Continued)*

chairperson has made all the arrangements for the Junior-Senior prom. A non-returnable deposit has been made for the hall where the dance is to be held. A week before the dance, the manager of the hall informs her that Jewish people are not allowed to enter the hall. The class has several Jewish students. What should Sally do?

- Show the film *Night and Fog* and have several students read selected scenes from *The Diary of Anne Frank*. Then lead the class in a discussion around the following issues. What do the film and the play show about peoples' attitudes and actions toward the Jews. Were the actions justified by something that the Jews did, or were they caused by completely external forces?

- Have various students make class presentations on how anti-semitism in Germany, France, Russia, and other parts of Europe sparked the Zionist movement.

- Have several students dramatize the story of one of the ships that was turned back from Palestine after World War II. Then discuss with the class why these people were so determined to reach Palestine.

- Write the dictionary definition of Zionism on the blackboard. Then lead your class in a discussion of how Jewish Americans can be both Zionists and loyal United States citizens.

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Glock, Charles Y. and Rodney Stark. *Christian Beliefs and Anti-Semitism.* Anti-Defamation League. Examines to what extent, if any, Christian beliefs and churches contribute to anti-semitism in the U.S. Conclusively shows that certain patterns of Christian beliefs play a major role in developing and maintaining anti-Jewish prejudice in this country.

————. *Wayward Shepherds.* Prejudice and the Protestant clergy. N.Y.: Harper and Row, 1971. Companion book to *Christian Beliefs and Anti-Semitism* focusing on the clergy rather than laity.

Handlin, Oscar and Mary. *Danger in Discord.* Anti-Defamation League. A history of the origins and causes of anti-semitism in the United States.

Heschel, Abraham Joshua. *Israel: An Echo of Eternity.* N.Y.: Farrar, Straus and Giroux, Inc., 1969. Writing poetically about Israel's past, present and future. Dr. Heschel underlines its historical and religious significance not only for the Jews but for the whole world.

Higham, John. *Social Discrimination Against Jews in America: 1830-1930.* N.Y.: Publications of American Jewish Society XLVII. 1957. Studies four areas of social discrimination against Jews in America. Explores discrimination trends, makes comparisons with other minority groups, and analyzes geographical, social, and traditional factors in discrimination.

Hobson, Laura. *Gentlemen's Agreement.* N.Y.: Simon & Schuster, 1947. Highly readable novel about "polite" anti-semitism.

Laqueur, Walter. *History of Zionism.* N.Y.: Holt, Rinehart and Winston, 1972. A comprehensive history of the Zionist movement from a discussion of its European background to the formation of the state of Israel.

Learsi, Rufus. *Fulfillment: The Epic Story of Zionism.* Cleveland, Ohio: The World Publishing Co., 1951. The events and personalities involved in the Zionist movement. A complete history of the movement.

Lilienthal, Alfred. *What Price Israel.* N.Y.: New World, 1953. An exploration of the political, religious, and moral problems posed by the creation of a state based on the theory of Jewish nationalism. Reviews the background of Jewish religious tradition and its inherent conflicts with political Zionism.

Stark, Rodney and Stephen Steinberg. *It Did Happen Here: An Investigation of Political Anti-Semitism.* Wayne, N.J., 1967. Documents and analyzes the steps in the Wayne School Board Election of February, 1967, that exploded into the first significant outbreak over anti-semitic electioneering in America for some years.

Marx, Gary. *Protest and Prejudice*. N.Y.: Harper & Row, 1969. A study of belief in the Black community. First nationwide study of Black attitudes based on interviews with more than 1,000 Negro adults. Includes material on attitudes toward Jews. (Teacher)

Selznick, Gertrude and Stephan Steinberg. *The Tenacity of Prejudice: Anti-Semitism in Contemporary America*. The first intensive nationwide analysis of anti-semitism based on an hour-long interview conducted with a representative sample of almost 2,000 individuals. Studies the degree and sources of anti-semitism two decades after World War II.

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Yinger, J. Milton and George Simpson. *An Analysis of Prejudice and Discrimination*. N.Y.: Harper & Row, 1972. An analysis of the history of anti-semitism since its inception. A concise, lucid examination of the psychological, political, and sociological aspects of prejudice in general and anti-semitism in particular.

Audiovisual Materials

An American Girl. 29½ minutes, black and white, cleared for TV. The story of an American teenager who is mistakenly believed to be Jewish by her friends and neighbors. The particular incident, based on an actual event, revolved around anti-semitism, but the story is basically concerned with irrational prejudice. A dramatic and stimulating discussion starter.

The Chosen People. 27 minutes, black and white. An effective dramatization of the problems of anti-semitism in America. In this revealing story, Ann and her friends learn that the community club that they have selected for their senior prom does not admit Jews—making it impossible for some of their classmates to attend. In seeking a reason for this the teenagers discover irrational prejudice in their own community.

Anti-Semitism in America. 25 minutes, black and white. Dr. Melvin Tumin, Professor of Sociology at Princeton University, presents a study in depth of the attitudes and motivations behind anti-semitism.

Night and Fog. 31 minutes, color, rental $25.00. Renais' classic documentary on man's inhumanity to man: life in the Nazi concentration camps.

Israel: A Story of the Jewish People. 31 minutes, color. Distributed by the Anti-Defamation League. Traces the 4,000-year history of the Jewish people from the Fertile Crescent, through the Diaspora, and back to the young state of Israel. Animated sequences illustrate the earliest periods. Still photographs document the early pioneering days in Palestine, the horrors of the Holocaust, the creation of modern Israel, and return of European refugees to their spiritual homeland. (rental $15.00)

Israel: The Reality. 28 minutes, black and white, rental $12.50. An edited version of a CBS TV special, based on the renowned photographic exhibit which toured the U.S. from 1969-1971. Concentrating on three photographers, the film conveys the spiritual qualities of the land, the pioneering spirit of the early settlers, and the mood of the people today.

The Italian American Experience

INTRODUCTION

General Background

Italian Americans are persons who identify with an ancestry that originated in Italy. They are proud to be Americans and proud of the contributions that Italian Americans have made to their adopted land. They are aware of a cultural heritage dating back to the Renaissance and Rome. They are part of a strong, family-centered culture, and they are usually Catholic. Like many ethnic groups, they have suffered discrimination. They have been maligned by stereotypic thinking which associates all Italians with organized crime.

Italian Americans are one of the largest ethnic groups in the United States. Their largest concentration is in the New York-New Jersey-Connecticut corridor. Other urban areas with Italian American populations of significant size are Philadelphia, Chicago, Boston, Pittsburgh, Los Angeles, San Francisco, Detroit, Buffalo, Providence, Cleveland, and Rochester.

Colonial Period to the Late Nineteenth Century

The influence of Italians was felt during each epochal period in United States development. Cristoforo Colombo, the European discoverer of America, was a world traveler from one of Europe's leading centers of commerce, Genoa, Italy. Another Italian, professional explorer, Amerigo Vespucci, was immortalized when two continents of the New World were given his first name. Italians were also involved in the inland exploration of North America through the efforts of Giovanni Cabote and Giovanni Verrazzano.

A trickle of immigration from Italy began during the Colonial period of America's development. The few Italians who came to America during this period were, for the most part, skilled craftspersons: musicians, scholars—people generally considered of some social stature. These early emigrés were mostly from cities in northern Italy. Though few in number, they played important roles, not only during the Colonial period, but also in the struggle for America's independence. Thomas Jefferson relied heavily upon the brilliant Italian democratic philosopher and horticulturalist, Filippo Mazzei. Jefferson and Mazzei were known to have collaborated extensively on a series of articles on political freedom and the equality of man.

Giuseppi Vigo was a frontiersman and hero of the American Revolution. For his service to George Washington and the American cause his heirs were given $50,000 by the United States. Vigo County, Indiana, was named in his honor.

By the 1870's what had formerly been described as a trickle of Italian immigration to the Americas became a torrent. From 1870 until the early 1920's, modern history's most massive voluntary movement of population took place. Due to frequent economic crises as well as political instability in Italy, millions of Italians moved to European, South and North American nations. The vast majority of these were from southern Italy.

The Life of the Italian Peasant

A look at conditions and life in the villages of southern Italy during the nineteenth and early twentieth centuries makes it easy to understand why millions of Italians made the decision to leave their homeland beginning in the 1880's. Italian peasants traditionally worked from sunrise to sunset. The peasant's land, which had probably been worked by the same family for hundreds of years, was often located far from the village. Therefore, the peasants had to get up very early in order to walk to their plots and be ready to begin work by sunrise. Moreover, they undoubtedly labored with soil that was overworked. The region was also quite hilly, hard to cultivate, and suffered from a chronically inadequate water supply which made it very difficult to irrigate the crops. The rainy season usually arrived too late to be of help to the crops.

By the end of the nineteenth century, almost all of the farm land in southern Italy was owned by the nobility or the church. Most of the peasants were, therefore, sharecroppers who worked for absentee landlords. In bad years, the earnings allotted to the peasants were so small that they had to borrow money at exorbitant interest rates, and they spent most of their lives in debt.

Life was circumscribed by the boundaries of the village. People gave allegiance first to their own families and then to their village. Those outside the village were "foreigners" in every sense of the term. National politics meant nothing to the average villagers. They left such matters to the local nobility. Believing, with some justification, that the Roman officials were only interested in squeezing more taxes from their already small incomes, they wanted nothing to do with anyone involved with the government.

Schools, which were scarce, were attended mainly by children of the nobility, the few professionals, artisans, and small merchants. The majority of peasants remained illiterate, a condition sanctioned by the more affluent classes of the region. The peasants did not feel greatly handicapped by illiteracy as there were few books or newspapers to read within the area; and, if one had a letter to write, someone could always be hired to write it.

Boys were expected to follow in their fathers' footsteps and go to work in the fields as soon as they were physically able. Girls would start to cook, sew, and keep house as early as age seven. They were forbidden to leave their house without a chaperone. Marriages at age 14 were a common occurrence.

Any color, ritual, or escape from the daily grind of village life was usually provided by the church. Each village and town had its own patron saint whose memory was celebrated by an annual *festa* (feast day). Other holy days were also celebrated.

When stories of the "opportunities" and riches to be found in America began to circulate in the villages of southern Italy, they were taken at face value, for they offered the only source of hope—a chance for peasants to work in America for a few years, save their money, and return to Italy to buy their own land. At any rate, this was the picture of opportunity in America presented by steamship companies and their immigration agents.

Immigration

Generally, the pattern of Italian immigration was for the father alone or the father and eldest son to take passage to America. When he or they found employment, as much money as possible would be put aside to either send for the rest of the family or to return to the Italian village to purchase land. About one out of three Italian immigrants did accumulate sufficient money to return home and buy land of their own.

Although most of the immigrants from southern Italy came from rural backgrounds, less than one out of every ten turned to agriculture as a livelihood. Part of the reason for this was the scarcity of free land. By the time large-scale immigration to the United States started, the land which earlier waves of immigrants had been able to claim on the frontier was all but gone. Moreover, many immigrants were disenchanted with farming due to their experiences in Italy. They wanted no part of farming. They could only hope to support themselves and their families as laborers or unskilled factory hands in one of the nation's developing urban areas.

In fact, these new arrivals were frequently recruited by factory owners because they were willing to work for lower wages than native-born American laborers. A key individual in the employment of Italian immigrants was the *padrone*—an American of Italian descent who, because of his earlier arrival, was able to serve as a combination interpreter, counselor, and liaison between the newest arrivals and their prospective employers. The padrones, who negotiated between employers and immigrant laborers and collected commissions from both parties, recruited work gangs for the railroads, construction projects, shipyards, mines, and factories.

Critics of the padrone system maintained that it was similar to bondage since it deprived individuals of their self-determination. There is no denying the validity of this charge. Moreover, some padrones exploited those whom they recruited. In spite of this, the system did serve the purpose of enabling Italian immigrants to support themselves and their families while adjusting to the mores and customs of this nation. Eventually, Italian Americans no longer needed individuals such as the padrone to help them obtain employment.

Like members of other immigrant groups, Italian immigrants sought the company of those who spoke their language and shared their background. Thus, within a few years after the start of the Italian immigration, the tenements of Mulberry Street and the Lower East Side of New York City, which had been abandoned by earlier immigrant groups moving up the socio-economic ladder, had been transformed into what may be termed a "Little Italy." The same may also be said of other cities where Italians had migrated in any appreciable number.

Discrimination

When their numbers were few there was little anti-Italian sentiment in the United States. That which did exist was in part related to the general anti-Catholic feeling that was pervasive in a nation founded by white, Anglo-Saxon Protestants. With the dramatic increase in the numbers of Italians and their greater visibility, the United States became a nation founded by immigrants but ironically anti-foreign. How quickly the older, established immigrant groups forgot their previous immigrant status. Italians were victimized by a scurrilous anti-alien campaign. Explanations for anti-Italian discrimination are many. Most southern Italians were poor and accepted menial work which required little ability to articulate in English. Italians would work for the lowest wages and often, to find employment, would act as strike-breakers. Although generally a sober people, many southern Italians reacted violently in matters relating to their own sense of honor and culture. Italians were generally regarded as associated with criminality and secretive organizations for crime, like the infamous Mafia. The truth is that Italians themselves were victimized by this notorious malignancy in their midst. Our country's "Little Italys" are for the most part neighborhoods with relatively low crime rates.

The Italian American Community

Italians seemed to be more clannish than other older immigrant groups. They settled into crowded, older sections of the city where they were blamed for the urban blight in which they lived. They seemed to be slow in appreciating an education and learning how to be "good Americans." In short, they were not as easily assimilated as other foreigners before them. While Americans might be considered xenophobic because they resented cheap, competitive labor; Italians often appeared xenophobic by tradition and culture. They seemed to distrust strangers and government agents. Historically, the southern Italian resisted outsiders. Moreover, many Italians often dreamed of making their fortunes in America so that some day they might return to *Italia Bella*, rich and influential men. This temporariness of a few seemed inexplicable to many established Americans who branded all Italians as "birds of passage."

In order to understand the history of the Italian American, one must first comprehend the meaning of the Italian "family." There is a tendency to stereotype Italian American families as patriarchal. In reality the Italian family may have a strong, dominant father

while at the very same time, the mother is often regarded as the center of the family, the cohesive force that keeps the family together. Strong family ties have been said to have had both advantages and disadvantages for Italian Americans. Italians, as members of a family, could make progress and advance while individuals in the family were expected to stifle personal ambition when it conflicted with family values and traditions.

Like all other minority groups Italian Americans sought upward socio-economic mobility in those areas in which birthright was not an impediment. During periods of massive migration Italian Americans labored in the areas of building and construction, as well as factory employment. Eventually, many Italian Americans became managers, and proprietors in these areas. This is particularly true of the children (second and third generation Italian Americans) of the original immigrants who, in increasing numbers, have been moving from urban "Little Italys" in which they grew up, to the suburbs and more affluent parts of the cities of our nation.

For a time, Italian Americans were active in professional sports, utilizing their talents for national recognition and high remuneration.

Italian Americans earned enviable military records fighting on behalf of their adopted country. Like other so-called ethnic Americans, Italian Americans responded admirably to the call of duty in each of the armed conflicts involving the United States during this century.

American history is a fabric woven from the contributions of people from all ethnic groups. One of the fields in which Italian Americans have made particularly remarkable achievements is music. Arturo Toscanini has been one of the most influential modern conductors, and the compositions of Gian-Carlo Menotti, Henry Mancini, Carmen Lombardo, and Peter de Rose reflect great versatility. Italian American dramatic performers in theater and film include Rudolph Valentino, Ann Bancroft, Al Pacino, Ida Lupino and Ernest Borgnine.

Outstanding Italian American scientists are Enrico Fermi, who won the Nobel Prize for physics, and Frederick Rossini, head of the chemistry department at Yale University.

Italian Americans who have made important achievements in business and industry include A. P. Gianni, founder of the Bank of America; Amedo Obici, founder of the Planters Peanuts Company: Lido Iacocca, president of the Ford Motor Company; and J. J. Riccardo, who heads the Chrysler Corporation.

Among the country's outstanding Italian American political leaders have been William Paca, signer of the Declaration of Independence, as well as Senator John Volpe, former governor of Massachusetts and Secretary of Transportation; Ella Grasso, Governor of Connecticut; and Peter Rodino, Congressman from New Jersey.

Recommended Readings

Amfitheatrof, Erik. *Children of Columbus: An Informal History of the Italians in the New World.* Boston: Little, Brown & Co., 1973.

Cordasco, Francesco and Buccioni, Eugene. *The Italians: Social Backgrounds of an American Group.* Clifton, N.J.: A. M. Kelley Publishers, 1974.

GLOSSARY: TERMS ASSOCIATED WITH ITALIAN AMERICANS

Amore—Love
Arrivaderci—Farewell
Bella—Beautiful
Bruto—Ugly
Buon Natale—Merry Christmas
Caffone—Boor
Canto—Sing
Capisce—Understand
Cara Mia—My dear
Ciao—See you later
Compare—Godfather
Contadini—Laborers (farm)
Espresso—Italian coffee
Fresca—Fresh
Madonna—Lady
Mangia—Eat!
Padrone—Political, labor leader
Paesani—Friends
Pasta—Spaghetti, macaroni, etc.
Rosa—Red
Vino—Wine
Wop—Derogatory term, actually means "without papers"

INQUIRY TOPIC: THE ITALIAN HERITAGE

Learning Concepts

The Italians who immigrated to the United States brought with them a distinctive and very old culture.

The culture of Italy is also part of the heritage of many people who are not of Italian descent.

Questions for Exploration

In what ways is the Italian language similar to English? In what ways is it similar to other European Romance languages? In what significant ways is the Italian language different from English and European Romance languages?

What elements of the ancient civilization of Rome can be found in contemporary American life?

What are the outstanding Italian musical traditions?

What are Italy's outstanding artistic achievements?

What has been the role of the Catholic Church in the history and culture of the Italian people?

What are the most important traditions of the Italian family?

What kinds of lives did the peasants of the contadini class lead?

What foods did the Italian peasants grow and serve?

Activities and Projects

- Have students compile a notebook of Italian words that have become part of the American vocabulary, such as piano, facile, villa, etc. The literal Italian meaning of these words should be included. Have other students make a chart which shows the relationship between basic Italian words and similar ones from other European Romance languages.
- Have students present class reports on the elements of Roman civilization that can be found in modern American life such as political concepts and architectural forms.
- Have the music teacher explore with the class the various forms of music that developed in Italy: concerto, opera, toccata, etc. Also have the teacher share with the class examples of popular American songs that are derived from tuneful opera arias and other Italian sources.
- Have a group of students create a classroom exhibit which presents the work of outstanding Italian painters, sculptors, and architects.
- Have several students present class reports on the role of the Roman Catholic Church in the economy, education, art and government of Italy. Have another group of students organize a festa similar to one which would have been of particular significance in the lives of southern Italian peasants.
- Have four students present class reports on the important tradition of the Italian family from the points of view of the mother, the father, the daughter, and the son.
- Have two groups of students present class reports which contrast the lives of the Italian contadini with the lives of sharecroppers in the southern United States.
- Have a group of students prepare a meal similar to one which would have been eaten by a southern Italian peasant family. The students should also explain to the rest of the class how the food was grown and prepared.

INQUIRY TOPIC: ITALIAN IMMIGRATION

Learning Concepts

Italians like many others came to this country in search of greater economic opportunity.

When cultures meet, traditions and customs are combined and adapted.

Questions for Exploration

When was the period of greatest Italian immigration to the United States?

From what part of Italy did the Italians emigrate?

Where did the Italian immigrants settle in this country? Why did they emigrate?

What kinds of work did Italian immigrants do?

What traditions and customs did the Italian immigrants bring with them to the United States?

What problems did Italian immigrants face when they reached this country?

Where did the Italian immigrants turn for help?

Activities and Projects

- Have one group of students create a map of Italy and Sicily which shows the towns and provinces from which Italians emigrated to the United States. Have another group create a map which shows where the immigrants settled in this country.

- Have two students present class reports comparing and contrasting the economic and political condition in Italy and the United States at the turn of the twentieth century.

- Have students interview Italian immigrants and ask questions such as:

  1. What were your first impressions of this country?
  2. What ways of doing things in this country do you find very different?
  3. What Italian customs and traditions do you still practice?
  4. What problems did you encounter when you settled in the United States?

(The New Jersey Council for the Social Studies *Pocket* of June, 1974, provides further detailed suggestions and questions for taped immigrant history interviews).

- Show the filmstrip *Little Italy* and have several students present dramatic readings from "The Passing of the West End" in *The Immigrant Experience* and *How the Other Half Lives*, by Jacob Riis.

- Have several students present a role-playing scene depicting the arrival of an Italian immigrant family in the United States. Their presentation should include the problems of housing, employment, and language.

- Have several students present class reports on the kinds of jobs that the men and women who emigrated found when they reached this country.

- Have two students stage an interview for the class. One student will play the role of an Italian American padrone; the other will play the role of a probing reporter.

INQUIRY TOPIC: ITALIAN IMMIGRATION

Activities and Projects *(Continued)*

- Lead a class discussion on the cultural adaptation of Italian Americans. The following guiding questions will probably be helpful:

1. What problems did the immigrants encounter upon their arrival in the United States?
2. In what ways did they try to solve their problems?
3. Was their adaptation to their new home successful?
4. Did life in this country fulfill the Italian immigrant's dream?

INQUIRY TOPIC: THE ITALIAN AMERICAN COMMUNITY

Learning Concepts

The Italian American experience is an urban experience.

Although Italian Americans, like other white ethnic groups, have been assimilated into the larger society of the United States, they have retained their distinctive cultural identity.

Questions for Exploration

What reminders of Italian ethnicity still exist in the United States of the 1970's?

What influence did the Italian immigrants have on their original settlement area?

What modern American sites reflect the Italian American culture?

What is the historical and contemporary significance of the Italian American neighborhood?

What is the significance of the Italian American family?

Who are the modern leaders of the Italian American community?

What is the role of the church in the lives of Italian Americans?

What influence have Italian Americans had on politics in the United States?

Activities and Projects

- Have students compile a list of reminders of Italian ethnicity familiar to them. Obvious examples would be the popularity of Italian foods, Columbus Day observance, and the Italian protest over the film *The Godfather*.

- Have students use a New York City visitor's map to explore the Italian influence on their original settlement area. Evidence of this influence include the Verrazano-Narrows Bridge, LaGuardia Airport, Columbus Circle, Little Italy, Liberty Island, Ellis Island, etc. Maps are available from the New York Convention and Visitors Bureau, 90 East 42nd Street, New York, NY 10017.

- Take the class to the Museum of Immigration on Liberty Island, to a religious feast in New York City's Little Italy, or on a guided tour of New York's Little Italy which culminates in a dinner at an Italian restaurant. If it is not practical to take the entire class on the field trip, have groups of students bring the field trip to the classroom through a slide show with commentary and an Italian meal which will be served to the rest of the class.

- Have students create a bulletin board display of the city nearest your school with an Italian American community. The display should indicate the residential, business, and industrial sections where Italian Americans live and work. It should also include photographs and descriptions of houses, shops, churches, civic clubs, and recreational areas. Using the display for background information, lead the class in a discussion of such terms as neighborhood, ghetto, inner city, tenements, Little Italy, and urban renewal.

- After a leader from your local Italian American club discusses with your class the historical and contemporary significance of the Italian American family, have the students write reports comparing and contrasting the traditions of the Italian American family with those of their own families.

INQUIRY TOPIC: THE ITALIAN AMERICAN COMMUNITY

Activities and Projects *(Continued)*

- Using resources such as the local newspapers, the vertical file on the city in the public library, yellow pages of the telephone book, chamber of commerce, board of education, and other city agencies, have the students compile a local "Who's Who" of Italian Americans.

- Invite an Italian American who is either a lay reader or a leader in a sodality group to discuss with the class the importance of the church in the lives of Italian Americans.

- Have several students present class reports on the significance of the Italian American vote in recent mayoral campaigns in New York City and Philadelphia and in the last four Presidential elections.

INQUIRY TOPIC: DISCRIMINATION AGAINST ITALIAN AMERICANS

Learning Concepts

Italian Americans, like many ethnic groups, have been victims of prejudice and stereotyping.

Prejudice against Italian Americans is a continuing problem in our society.

Questions for Exploration

What historical events and movements reflected prejudice toward Italian Americans?

How did United States immigration laws discriminate against Italian Americans?

What are the historical facts about the Mafia?

How do movies present a distorted picture of Italian Americans?

How has television reflected prejudice toward Italian Americans? Is the television industry becoming more sophisticated or sensitive in its portrayal of Italian Americans?

What are the facts about the contemporary involvement of Italian Americans in organized crime?

In what ways have Italian Americans been victims of scapegoating?

How can prejudicial attitudes toward Italian Americans be overcome?

Activities and Projects

- Have a group of students create an historical journal of discrimination against Italian Americans. Among the events and movements that should be included in the journal are the Haymarket Riot, the lynching of eleven Italian Americans in New Orleans in 1891, the Sacco-Vanzetti trial and execution, the American Protective Association, and the Immigration Restriction League.

- Have a group of students create a large display chart which lists the immigration laws passed by Congress during the first 52 years of the century. The chart should summarize how these bills discriminated against Italian Americans and other ethnic groups.

- Have a student committee research and report on the origin and history of the Mafia and organized crime in the United States.

- After students view *The Godfather, The Godfather II,* or other Hollywood portrayals of Italian Americans, lead them in a discussion of how such films stereotype Italian Americans.

- Have the class compile a list of television presentations such as commercials or crime series like *The Untouchables* that project a prejudicial view of Italian Americans. Lead the class in a discussion of whether more recent portrayals such as the newer situation comedies present a more realistic picture of Italian Americans.

- Invite a law enforcement official or jurist to address the class on the topic "Organized Crime, the Mafia, and the Italian American: Myth or Reality." After the address, students should have the opportunity to ask questions.

- Have students read "Forms of Scapegoating" in Gordon Allport's *ABC's of Scapegoating* and apply it to the plight of Italian Americans.

- Have students write stories about the Italian American experience for elementary

INQUIRY TOPIC: DISCRIMINATION AGAINST ITALIAN AMERICANS

Activities and Projects

school children that are free of ethnic stereotyping. A valuable source for this activity is Salvatore La Gumina's Wop! A *Documentary History of Anti-Italian Discrimination in the United States.*

- Have the students organize a committee which will conduct a letter-writing campaign against discriminatory treatment of Italian Americans by the press and by the television and motion picture industries.

INQUIRY TOPIC: CONTRIBUTIONS AND ACHIEVEMENTS OF ITALIAN AMERICANS

Learning Concepts

Italian Americans have made contributions to all facets of American life.

Italian Americans have made significant achievements in many fields.

Questions for Exploration

What achievements have been made by Italian Americans in United States politics?

What have been the outstanding contributions of Italian American composers?

How have Italian Americans affected the development of musical performances in the United States?

What achievements have been made by Italian Americans in the fields of theater, film, and entertainment?

What memorable artistic contributions have been made by Italian Americans?

Who are the outstanding Italian American scientists?

What achievements have Italian Americans made in business and industry?

In what sports have Italian Americans excelled?

Activities and Projects

- After students present class reports on the contributions Italian Americans have made to the political development of this country, have the class select "The Most Valuable Italian American Political Leader." This activity should include Filippo Mazzei and William Paca from the Revolutionary period as well as more contemporary figures such as Senator John Pastore of Rhode Island; John Volpe, former governor of Massachusetts; Ella Grasso, Governor of Connecticut; Peter Rodino, Congressman from New Jersey; and Frank Annunzio, Congressman from Illinois.

- After a group of students research the career and music of composers such as Gian-Carlo Menotti, Henry Mancini, Carmen Lombardo, and Peter De Rose, have them play recordings of these composers' music for the class and present brief reports on the careers of the composers.

- Have students present class reports on how the following people have influenced the performance of classical music in this country: Filippo Traetta, Arturo Toscanini, and James Caesar Petrillo.

- Have students collect reviews, posters, play bills, etc., which reflect the careers of outstanding Italian American entertainers such as Mario Lanza, Anna Maria Alberghetti, Julius La Rosa, Perry Como, Rudolph Valentino, Anne Bancroft, Kay Ballard, Al Pacino, Ida Lupino, Ernest Borgnine, and Sal Mineo.

- Have students create a display which presents the artistic achievements of Italian Americans such as Constantino Brumidi and Luigi Palma de Cesnola.

- Have two students stage an interview of a famous Italian American scientist such as Enrico Fermi or Frederick Rossini. One student will play the role of the scientist and the other the role of a probing journalist.

INQUIRY TOPIC: CONTRIBUTIONS AND ACHIEVEMENTS OF ITALIAN AMERICANS

Activities and Projects *(Continued)*

- Have students bring to class a product or advertisement which reflects Italian American achievement in industry.
- Have students present class reports on the achievements of Italian Americans in baseball, football, and boxing.

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Center for Migration Studies, 209 Flagg Place, Staten Island, New York 10304. Sylvan M. Tomasi, C.S., Ph.D., Center Director and Editor of *International Migration Review.*

Instituto Italiano di Cultura, 686 Park Avenue, New York, N.Y. 10021.

Programma Di Lingua E Cultura Italiana Per La Communita Di New Jersey, Del Nord, Italian Catholic Center, 78 Market Street, Paterson, N.J. 07505.

National Center for Urban Ethnic Affairs, 4408 8th Street, N.E., Washington, D.C. 20017. Monsignor Geno Baroni, Director.

The Polish American Experience

INTRODUCTION

General Background

Most Polish Americans are descendants of Polish immigrants—largely of rural, Catholic, Slavic stock—who came to America between the 1870's and 1914. During that period, the first sizable Polish American communities ("Polonia") established were around steel mills, coal and iron mines, slaughter houses, meat-packing plants, oil refineries, shoe and textile factories, granaries and milling plants in u ban centers.

World War II and post-World War II immigration brought several hundred thousand Poles who were ex-soldiers, displaced persons, liberated inmates of concentration camps and P.O.W. camps, intellectuals, and professionals.

The institutions and traditions of Polonia shaped the personal lives of first- and second-generation Polish Americans. In the 1950's, Polish Americans began moving into suburban areas; as a consequence, some of the institutions of Polonia began to play a less significant role. Others, however, like the cultural and scholarly organizations, have become more important in recent years. The influx of a new Polish immigration after World War II has also changed the complexion of Polonia.

It is difficult to determine the number of Polish Americans now living in the United States. Estimates run from five to twelve million. However, they can be found in every state of the union. The largest concentrations are in the Middle Atlantic—New York, New Jersey, and Pennsylvania; the Mid West—Ohio, Illinois, Michigan, Wisconsin, and Minnesota; and in New England—Massachusetts and Connecticut. The greatest numbers of Polish Americans live in such large cities as Chicago, Detroit, Buffalo, Cleveland, Milwaukee, New York (Brooklyn), Pittsburgh, and Philadelphia, and their suburbs. Smaller cities such as Passaic, New Jersey, and Utica, New York, also have Polish American populations of significant size.

Polish History

Poland's history begins in the year 966 A.D. when a great Polish Duke Mieszko I voluntarily accepted Roman Catholic Christianity for himself and his people. Poland thus became an integral part of Western European Civilization and since then has participated in all of its great intellectual and cultural movements such as scholasticism, Renaissance, Reformation, Enlightenment, Romanticism etc.

The Polish people have always considered their country the bulwark of Western Civilization defending Europe from Asiatic invaders. In 1683 King Jan Sobieski and his army helped to save Europe from the Ottoman Turkish onslaught at the Battle of Vienna.

One of the great achievements of the Medieval period was the founding of the University of Cracow in 1364 by King Casimir the Great which made Poland an important center of learning and culture in East Central Europe. Nicholas Copernicus, famed Polish mathematician and astronomer studied at this university. It was also in the fourteenth century that Poland became a haven for persecuted Jews. Later this tradition of toleration was extended to the Unitarians and others in the sixteenth century. While religious wars raged in sixteenth century Europe, Poland enjoyed religious peace.

Under the Jagiellonian kings, the Kingdom of Poland in union with the Grand Duchy of Lithuania created a commonwealth (1569) in which peoples of diverse ethnic and religious backgrounds lived in relative peace and harmony for several centuries. This commonwealth was one of the largest states in Europe and for a time stretched from the Baltic to the Black Seas.

In the second half of the seventeenth century Poland went into a period of decline which culminated with the partitions of 1772, 1793 and 1795. Taking advantage of Poland's constitutional, economic and military weaknesses Poland's neighbors: Russia, Austria and Prussia destroyed Poland's independence and wiped her off the map of Europe.

The Poles, however, never gave up the struggle for freedom and independence. Throughout the nineteenth century and early twentieth century "The Polish Question" was kept alive by frequent armed struggles and revolutions. This Polish struggle gained the sympathy and moral support of liberal circles in Western Europe and America.

Despite the loss of freedom and brutal oppression, Poles made great cultural and social progress in the nineteenth century which kept alive the tradition of an independent Poland. Among her writers were Adam Mickiewicz, Juliusz Slowacki, Zygmunt Krasinski, and Boleslaw Prus; and her composers and musicians included Frederic Chopin, Henryk Wieniawski, and Ignace Jan Paderewski. The painter Jan Mateyko created works of art and Maria Sklodowska-Curie made historic discoveries about uranium and polonium (named for her native land).

After one hundred and twenty-three years of bondage, Poland finally regained her independence in 1918 led by such leaders as Joseph Pilsudski, Roman Dmowski and Ignace Jan Paderewski. Woodrow Wilson also played an important role by championing the rights of Poland in his famous fourteen points and at the Paris Peace Conference in 1919.

During the short period between 1918 and 1939, independent Poland demonstrated notable achievements in political, cultural, educational, economic, and social areas. Poles from the three former partitioned areas were forged into an integrated, political administrative unit. One of the major accomplishments of this period was the building of the modern port city of Gdynia on the shores of the Baltic Sea.

After Poland defied the demands of Nazi Germany, she was invaded by German troops on September 1, 1939. A few days later Poland's allies, France and Great Britain, declared war on Germany and the Second World War began. On September 17, 1939, Poland was invaded by Russia.

During the Second World War Poles continued to fight valiantly against Nazi Germany at home and abroad. Poland had a large, effective underground movement. A large Polish army and navy, commanded by the Polish government-in-exile in London, fought on the side of the Allies in the battles of Britain, North Africa, Italy, Normandy, Holland, Germany, and many others.

During the Nazi occupation period, 1939-1945, Poland suffered staggering human and material losses. Six million of her citizens or 20 percent of her population (three million Christian Poles and three million Jewish Poles) were killed. Most of them in the horrible gas chambers of Auschwitz, Treblinka, Majdanek, etc. The Warsaw Uprising of August 1944 engineered by the Underground Polish Home Army ended in the slaughter of hundreds of thousands and the destruction of 80 percent of the capital, Warsaw.

During the Second World War the Polish nation suffered greatly at the hands of the Soviet Union. Millions of Poles were forcibly deported to slave labor camps where they perished. Thousands of Polish army officers were slaughtered in the Katyn Forest.

Following World War II, Poland was placed within the sphere of influence of the Soviet Union as a result of Big Three Decisions at the Teheran, Yalta and Potsdam Conferences and thus suffered "Defeat in Victory." A pro-Russian Communist government was forcibly installed in Poland. The Roman Catholic Church led by Stefan Cardinal Wyszynski, however, is an importance force.

During the Post-War period, the Polish nation exhibited an extraordinary vitality in rebuilding Poland. Poland has become one of the largest industrialized and urbanized countries in Eastern Europe, second only to the Soviet Union.

Poland today is an ethnically homogeneous country of about 34 million people and its area is about the size of the state of New Mexico. It manages its own affairs at home but in foreign affairs it must defer to the Soviet Union. Although Poland has very close political, economic and military ties with the Soviet Union, it also has brisk economic and cultural relations with the United States, and other non-Communist countries.

Poles in American History

Poles first came to this country in 1608 when a group of artisans settled in Jamestown. Polish heroes of the Revolutionary War included Brigadier General Thaddeus Kosciuszko who distinguished himself at Saratoga and West Point, and General Casimir Pulaski, father of the American cavalry.

Several hundred Polish peasants from Silesia founded a small agricultural community, Panna Maria, in Texas in 1854. This was the beginning of the mass migration of Polish people to the United States for economic reasons.

Ernestine Potowski-Rose and Dr. Marie Zakrzewska were leaders in the nineteenth century movements for women's rights and the abolition of slavery. Dr. Zakrzewska was also organizer and founder of the New England Hospital for Women and Children in Boston.

During the Civil War, Brigadier General Kryzanowski formed a "Polish Legion" in the Union army which fought at Gettysburg and in other campaigns. Brigadier General Joseph Karge, an outstanding cavalry officer, commanded New Jersey Cavalry Regiments. It is estimated that four to five thousand Poles fought on the side of the Union army and about one thousand, on the side of the Confederacy.

The years between 1880 and 1914 marked the period of greatest Polish immigration to the United States. Approximately one and a half million Poles arrived in this period. Like many other immigrants, Poles came to this country in search of greater economic opportunity and political freedom. They settled in the industrial northeastern and upper midwestern regions of this country; their labor was an important element in the industrialization of the economy.

Polish workers were active in the development of organized labor and the struggle for economic justice. During the historic strikes of the early twentieth century in the steel, coal, textile, and meatpaking industries, they were active and courageous participants.

Although the expanding factories, mines, and mills were glad to have this huge reservoir of labor, many native-born Americans did not welcome them. Not all, but most, Polish immigrants tended to be poor, Catholic, peasant farmers with little formal education or facility with the English language. Because they initially found it difficult to adjust to an industrialized, urban society, they appeared to be stolid, inarticulate people and were considered by many as nothing more than "ox-like clods."

Only a small percentage of Polish immigrants took up farming in America, but they distinguished themselves in several areas of specialized agriculture—truck farming in New Jersey and New York, tobacco and onion farms in the Connecticut Valley, and potato farms in Long Island, New York.

Americans of Polish descent have continued to make an impressive modern record in the United States Armed Forces. The percentages of Polish American casualties in the two world wars were considerably greater than the percentage of Polish Americans in the total population of our country. Polish Americans bought a great many war bonds, and there were several outstanding Polish American generals as well as Congressional Medal of Honor winners.

Contemporary Polish Americans

During the Second World War period, the Polish American Congress was organized. This organization has devoted its efforts to working for justice for Poland and for economic cultural, and social justice for Polish Americans.

Polish Americans have been an active and important force in United States politics since the late nineteenth century. Contemporary Polish American leaders in government and politics include Leon Jaworski, former special Watergate prosecutor and former president of the American Bar Association; Senator Edmund Muskie of Maine; Mary Ann Krupsak, Lieutenant Governor of New York; Barbara Mikulski, Baltimore, Maryland, Councilwoman and Democratic Party leader; Dr. John Gronowski, former postmaster general; and Congressman Clement Zablocki.

Polish Americans have also made outstanding achievements in the fields of scholarship and science, industry and business, labor, music, and the arts and sports.

INQUIRY TOPIC: THE POLISH HERITAGE

Learning Concepts

The Poles who immigrated to this country brought with them a rich cultural tradition that is based on a 1000 year-old history.

Poles are proud of their country's prominent role in the development of Western Civilization.

Questions for Exploration

What is the religion of the majority of Poles? What role does religion play in their lives?

What are some of the ways in which the Polish and English languages are similar? What are some of the ways in which they are different?

What kind of work did the Polish people who immigrated to this country do before they left Poland?

What are the traditional Polish foods? How are they grown, prepared, and served?

What are the most popular Polish traditions?

Who are the leading Polish composers?

What are the distinctive characteristics of Polish music?

What is the importance of dance in the culture of Poland?

What places in modern Poland reflect the country's rich culture and heritage?

Activities and Projects

- Obtain an outline map of Poland. With the use of an overhead or opaque projector, large poster or kraft paper and fluid marking pens, construct an enlarged base map for members of the class to plot essential political divisions and cultural features. Include broad physical regions and appropriate geographical terms. Use pictorial and printed symbols.

- Have students draw large-size colored representations of the various clothing used in regional provinces and for certain commemorative days. The illustrations can be cut to the size of a life-size, two-dimensional mannequin for mounting and demonstration.

- Have students construct a wall mural depicting Polish customs, ceremonies, historical landmarks, geographic landscape scenes, peasant attire, famous personalities, and other cultural elements representative of Poland, the land, and the people.

- Explore the origins, elements, and meanings of Polish surnames using the articles by Dr. Stanley L. Jedynak in the 1974-75 issues of the *Quarterly Perspectives* which are listed in the bibliography. Have students find Polish equivalents of such English occupational names as Smith, Cooper (barrel maker), Wainwright (wagon maker), etc.

- After the students have selected their famous Polish proverb, slogan or saying, have them share their selection with one another. Also have them share their reasons for their selection as well as what their selection demonstrates about Polish wit, humor, wisdom, and philosophy.

- Have a group of students prepare and serve a Polish meal to the rest of the class. If possible their project should include shopping at a Polish market or market which features Polish food items. The students should also explain to the rest of the class how the traditional preparation and serving of these foods reflect the Polish culture.

INQUIRY TOPIC: THE POLISH HERITAGE

Activities and Projects *(Continued)*

- After a group of students have researched the background of leading Polish composers, have them set up a Polish music library for use by the rest of the class. The listening library should include their recorded commentary as well as musical selections.

- Have the music teacher explain to the class how Polish folk music has influenced classical music.

- Have the school physical education teacher or dance teacher teach an interested group of students such Polish dances as the Polka, Mazurka, and Polonaise. These students can then teach the dances to the rest of the class and explain the cultural significance of the dances to the other students.

- Have a group of students set up a class travel bureau. Have various "agents" design and make posters, brochures, and other promotional materials which will attract tourists to the cultural and historical sites of modern Poland.

- Conduct a "pen pal" letter exchange with boys and girls or classes in Poland. For further details, write to UNESCO of the United Nations New York; International Friendship League, 40 Mt. Vernon Street, Beacon Hill, Boston, Massachusetts; or the Student Letter Exchange, Waseca, Minnesota.

- Have the class make a "Here and There" chart by selecting various topics of interest —food, shelter, government, etc.; compare the topics in a two-column chart labeled "USA" and "Poland."

- Ask student stamp collectors to exhibit their collection of Polish stamps and make class reports on how their stamps reflect Polish culture.

INQUIRY TOPIC: POLISH IMMIGRATION

Learning Concepts

Poles immigrated to the United States in order to find greater economic opportunity and to escape political and social oppression

The labor of Polish workers helped play a significant part in the industrialization of the United States economy.

Questions for Exploration

When was the period of heaviest Polish immigration to this country?

What were the economic, political, and social conditions in partitioned Poland and in the United States during this period?

Why did Polish immigrants come to the United States?

Where did Polish immigrants settle in this country?

What kinds of industrial work did the Polish immigrants do?

What kinds of farming did the Polish immigrants do?

What kinds of problems did the Polish immigrants encounter in this country?

Who or what helped the Polish immigrants adjust to their new life in the United States?

Activities and Projects

- Have a group of students make a map showing where the greatest numbers of Polish immigrants settled in this country during the late nineteenth and early twentieth centuries.

- Have other students add to the map the Polish place names in the United States. Also, have the students make a notebook of the English translation of these place names.

- If possible have a person who immigrated to this country from Poland share with the class his or her experiences during the journey from Poland and during the first years spent in this country. If it is not possible to have someone visit your class, have several students visit the home of a Polish immigrant and tape record an interview which will be played for the class.

- Have the students write their imaginative interpretation of a two-week diary that might have been written by a Polish immigrant of their age. Entries should portray first impressions of the United States as well as personal and family struggles.

- Montages are series of panel pictures that tell stories. Have students, individually or in groups, assemble a series of pictures and aligned captions depicting Polish life in the new world.

- Have a group of students prepare a family lineage study for a student or adult in the community who is of Polish descent. If possible, the study should include an analysis of the original meanings of the surname and given names.

- Have a group of students present class reports about the work of Polish immigrants in mining, textiles, steel and oil production, etc.

- Have a group of students dramatize several incidents from the legends of Joe Magavac.

- Have a group of students present a panel discussion about the role of Polish Amer-

INQUIRY TOPIC: POLISH IMMIGRATION

Activities and Projects *(Continued)*

icans in the development of agriculture in this country.

- Acrostics are simple compositions in verse or prose in which certain letters (usually the first) of each line respectively, taken in order, form a motto, phrase, name, or expression. Have your students write acrostics based on significant Polish American names, places, terms, or events.

INQUIRY TOPIC: POLONIA

Learning Concepts

The Polish Americans who immigrated to this country between 1870 and 1914 created Polish American communities or "Polonia" in the industrial cities where they settled.

The Roman Catholic parish Church and other institutions and traditions of Polonia shaped the lives of Polish Americans.

Questions for Exploration

What are the characteristics of the Polish extended family?

What are the characteristics of Polish American communities and neighborhoods?

What is the role of the church in Polonia?

What religious holidays are important to Polish Americans? How do they observe them?

What secular holidays are important to Polish Americans? How do they observe them?

How do cultural centers, folklore organizations, dance groups, and sports clubs preserve the heritage of Polonia?

How have Polish Americans been active in education?

What changes have taken place in Polonia within the last generation?

Activities and Projects

- Take the class on a field trip to a Polish American church. During this trip, you will want to find out about Polish American religious orders.

- Have a group of students make a large calendar which includes Polish American religious holidays such as Christmas Eve, Corpus Christi, and Dozynki. The calendar will have illustrations depicting the ways Polish Americans celebrate these holidays.

- Invite a Polish American artist to demonstrate "pisanki" (coloring Easter eggs Polish-style) and wycinanki (paper-cutting).

- Have a student or group of students make a shadow box or diorama which commemorates October 19, Casimir Pulaski Day, or May 3, Polish Constitution Day.

- Have a group of students maintain a classroom current events bulletin board focusing on contemporary affairs of significance to the Polish American community.

- Have a group of students set up a long-term museum display of items associated with Polish culture or mementos and other goods related to the Polish American experience.

- If possible, take your class on a field trip to a Polish cultural center such as the Kosciuszko Foundation Home in New York; the Polish Museum in Chicago; or the National Shrine of Our Lady of Czestochowa in Doylestown, Pennsylvania. If this cannot be arranged, invite a Polish folk dance group or polka band to perform for your class and perhaps the rest of the school.

- Organize and present a class or school musical. Include various student folk dances, monologues, skits, and other forms of artistic expression for a "Polish American Evening of Entertainment." Invite parents and other interested members of the community.

- Have several students make class reports on the establishment of the Polish Amer-

INQUIRY TOPIC: POLONIA

Activities and Projects *(Continued)*

ican parochial school system and the Polish American colleges and seminaries.

- Have a group of students create a "Then and Now" bulletin board contrasting the Polish American community of 1945 with that of 1975. Display items can be exhibited on an adjoining table with yarn, string, or ribbon connecting the bulletin board visuals to the matching table artifacts.

INQUIRY TOPIC: DISCRIMINATION AGAINST POLISH AMERICANS

Learning Concepts

The Polish immigrants who came to this country between 1870 and 1914 had to endure prejudice and hostility.

Even today, Polish Americans are often targets of ridicule and discrimination.

Questions for Exploration

Many native-born Americans looked on the Polish immigrants who came to this country between 1870 and 1914 as nothing but dumb, brawny peasants. What are possible explanations for the development of this unfair and inaccurate stereotype?

How were Polish Americans victimized by the agitation called American "nativism" which flourished from the 1890's to the 1920's?

In what ways did the United States government discriminate against Polish Americans during the first half of this century?

In what ways were Polish American laborers who worked for economic justice brutalized during the late nineteenth and early twentieth centuries?

How have American movies, plays, and novels discriminated against Polish Americans?

In what ways are Polish Americans encouraged to reject their Polish name?

Has there been equality of opportunity for Polish Americans in middle management occupations and institutions of higher education?

What problems do Polish Americans living in urban neighborhoods face?

Activities and Projects

- Have several students present readings from *The Polish Peasant in Europe and America* and *The Immigrant Experience* which portray the problems Polish immigrants faced in adjusting to life in the United States. Have another group of students present the kinds of mistaken impressions that native born Americans might have formed about the Polish immigrants.

- Have students with good reading skills report on the theories of William Z. Ripley and Madison Grant. Lead the class in a discussion of the scientific validity of these theories of Grant and Ripley with the more modern ones of Arthur Jensen and William Shockley.

- Have a group of students stage a debate about the Johnson Immigration Act of 1924. Half the debaters should represent American "nativists" and the other half, naturalized Polish immigrants. The "nativists" should quote the Dillingham Commission Report of 1910 and the Report of the House Immigration Committee of 1922.

- Have the class write a series of newspaper articles including news stories, features, interviews, editorials, and cartoons about the brutality that Polish American workers suffered during the Lattimer Pennsylvania Massacre in 1897 and the Bayonne, New Jersey, strike against Standard Oil in 1915.

- Have each student prepare a report on how a movie, play, novel, or television program has been prejudical in the treatment of Polish Americans. Examples would be: the films, *Knock on Any Door* and *Some Like It Hot;* the play and film, *A Streetcar Named Desire;* and the novel and film, *The Man with the Golden Arm.* Lead your class in a discussion about what, if any, improvement has taken place in the portrayal of Polish Americans by popular media.

- Have class members share with one another examples familiar to them of the ridicule of Polish American names and the Polish Americans who have Anglicized

INQUIRY TOPIC: DISCRIMINATION AGAINST POLISH AMERICANS

Activities and Projects *(Continued)*

their names. Lead the class in a discussion about how they feel when people make fun of and mispronounce their names. Also discuss with them how they would feel about having to make a choice between success and keeping their original names.

- Have a student report to the class about the percentage of Polish Americans in the population of the United States. Have other students report on the percentage of Polish Americans in executive and middle management corporate positions and on the faculties of American colleges and universities. A resource for this activity would be *Minority Report: Representation of Poles, Italians, Latins, and Blacks in the Executive Suites of Chicago's Largest Corporations*, published by the Institute of Urban Life, 820 N. Michigan Avenue, Chicago, Illinois 60611.

- Have a group of students present a panel discussion about the problems of Polish Americans living in urban neighborhoods. A good source for this activity is Barbara Mikulski's statement in *The New York Times*, September 29, 1970.

INQUIRY TOPIC: ACHIEVEMENTS AND CONTRIBUTIONS OF POLISH AMERICANS

Learning Concepts

Polish Americans have made important contributions to the industrial, political, and cultural development of the United States.

Polish Americans have achieved in numerous fields.

Questions for Exploration

What roles have Polish political leaders and Polish voters played on the American political scene?

What contributions have Polish Americans made in the field of classical music?

What contributions have Polish Americans made in the field of popular music?

What roles have Polish Americans played in dramatic entertainment?

In which sports have Polish Americans made significant achievements?

What scholarly and scientific achievements have been made by Polish Americans?

What commercial and industrial achievements have been made by Polish Americans?

What roles are Polish Americans playing in the contemporary labor movement?

Activities and Projects

- Have a group of students stage a radio documentary for the class which will present the careers of leading Polish American politicians. One student will play the role of narrator-interviewer and others, the roles of people like Leon Jaworski, Edmund Muskie, Roman Gribbs, Edward Derwinski, and Mary Ann Krupsak.

- Have the students compile a list of Polish musical compositions played by leading symphony orchestras and leading piano and violin virtuosos. Also have them compile a list of outstanding Polish American conductors, pianists, and opera stars. The list should include brief sketches of the musicians' careers.

- Have students bring to class recordings of popular music performed by Polish Americans such as Bobby Vinton and Gene Krupa.

- Have a group of students present to the class a series of dramatic readings which represent the careers of people like Pola Negri, Helen Modjeska, Loretta Switt, etc.

- Have a group of students collect photographs and write captions for a Polish sports hall-of-fame display which will present the achievements of Polish Americans in baseball, boxing, football, ice skating, and hockey.

- Have students write biographical sketches of leading Polish American scholars and scientists, such as Antoni Zygmunt, Stanislas Ulam, Bronislaw Malinowski, Florian Znaniecki, Alfred Korzybski, Oscar Halecki, and Zbigniew Brzezinski.

- Have two students stage for the class an interview of a Polish American who has been important in business and industry such as Thaddeus Sendzimir or Edward J. Piszek. One student will play the role of a journalistic interviewer and the other, the role of the businessman or industrialist. Both students should be familiar with the careers of the outstanding Polish Americans.

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(back issues available)

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984 Milwaukee Avenue
Chicago, Illinois 60622 (Subscription $5.00 yr.)
(back issues available)

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6300 Lakeview Drive
Falls Church, Virginia 22041 (Subscription $3.00 yr.)

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15 East 65th Street
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Poland (12 issues)
Beautifully illustrated monthly counterpart of *Ameryka*, the United States official magazine distributed in Poland. (Published in Poland.)

Other English language publications from Poland may be ordered from:
European Publishers Representatives, Inc.
11-03 46th Avenue
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(Publishers of *Polish Review*)

Pilsudski Institute of America
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381 Park Avenue South
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The Polish Museum of America
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Polish-American Congress
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(A college supported by Polish National Alliance)
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American Council of Polish Cultural Clubs (ACPCC)
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6300 Lakeview Drive
Falls Church, Virginia 22041
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The Japanese American Experience

INTRODUCTION

Japanese Americans have contributed a great deal to our nation even though they are a relatively small ethnic group that has been part of our culture for less than four generations. The efforts of Japanese immigrants on the West Coast were so successful that they significantly affected the development of farming and agricultural marketing. Japanese Americans are prominent today in science, professional fields, the visual arts, and politics.

Immigration

Because of laws in Japan, people from that country did not begin emigrating to the United States until 1886. The largest number of Japanese immigrants—about 200,000—came to the United States between 1891 and 1924. Young men, most of whom were single, came from rural areas of Japan where farming was becoming less profitable. Among their cultural traditions were Buddhism, family loyalty, and a strong sense of honor.

After a few years, these young men asked their friends and families in Japan to arrange marriages for them. The women who immigrated to the United States to be their wives were known to their future husbands only through photographs. These "picture brides" and their husbands were the first generation of Japanese Americans—the Issei.

Immigrant Occupations

The Issei worked in a variety of occupations. Because of job discrimination, many became self-employed in such occupations as agriculture, gardening, and small businesses. Much of the land they were able to farm had been considered unusable by white farmers. With a great deal of ingenuity and the use of intensive farming techniques, the Japanese began to dominate certain areas of truck farming in California.

When white farmers realized that Japanese immigrants had become their serious competitors, they became resentful and alarmed. Moreover, racist attitudes that had developed during the period of Chinese immigration helped to create an atmosphere of widespread hostility toward Japanese Americans.

Discrimination

"The Japs Must Go!" became the rallying cry of the anti-Japanese movements. Discriminatory laws were passed to reduce Japanese ownership of land and competition in agriculture. A "gentlemen's agreement" between the governments of the United States and Japan in 1908 drastically reduced Japanese immigration, and the Immigration Act of 1924 halted it altogether for nearly 30 years.

During these years of discrimination, Japanese Americans were sustained by the supportive bonds of a close-knit Japanese American community and strong family ties. In spite of discrimination, most Issei continued to be economically productive, and their children—second generation Japanese Americans (Nisei)—did very well in school.

The Internment

When Japan attacked Pearl Harbor, racism fed war hysteria. A tremendous fear of what came to be known as the "Yellow Peril" haunted the Pacific Coast and spread to other parts of the nation. On February 19, 1942, President Franklin Roosevelt issued Executive Order 9066 which authorized the Secretary of War to forcibly remove Japanese Americans from the West Coast and detain them in inland federal concentration camps. A total of 110,000 Japanese Americans, three-fourths of whom were United States citizens, were sent to ten concentration camps. Most of the camps were located in desolate and barren areas which were hot in summer and cold in winter. They were surrounded by barbed wire fences and guarded by soldiers.

The Supreme Court's ruling in 1944 that the internment was illegal hastened the closing of the internment camps.

During the years of internment, an all-Japanese American combat unit, the 442nd regimental combat team, became the most decorated unit in U.S. military history.

The internment severely disrupted the lives of Japanese American families and communities, but the full measures of its psychological toll will never be known. Information about the financial toll is somewhat more concrete. The Federal Reserve Bank of San Francisco estimated the total monetary loss for evacuees to be $400,000,000. Japanese American claimants were awarded a total of only $38,000,000 in property damages.

Although 1945 found most Japanese Americans homeless, jobless, and bereft of whatever property they had acquired before the war, they were remarkably successful in repairing their damaged lives.

Postwar Success

The patterns of economic and academic success that had been established before the war were resumed and strengthened. The Nisei continued to do well academically. Many went to college and graduate school. Japanese Americans distinguished themselves in the professions, the arts, and politics. Among the outstanding Japanese Americans of today are scientist Harvey Itano; educator, S. I. Hayakawa; sculptor, Isamu Noguchi; architect, Minoru Yamasaki; Senator Daniel Inouye and Congresswoman Patsy Mink.

Today most Japanese Americans live on the West Coast or in Hawaii. Other states with Japanese populations of significant size are New York, Illinois, and Colorado. The children of the Nisei are called Sansei which means third generation Japanese American.

One of the most important Japanese American organizations is the Japanese American Citizenship League, which is both a civil rights and a service organization.

INQUIRY TOPIC: THE JAPANESE HERITAGE

Learning Concepts

The Japanese Americans who immigrated to this country belonged to a strong, cohesive cultural tradition.

This cultural tradition played a vital role in the lives of the Issei.

Questions for Exploration

From what parts of Japan did Japanese immigrants come?

What kind of work did they do before they left Japan?

What were their family traditions?

What was their religion?

How was the food they ate in Japan grown, prepared, and served?

How was the government of Japan similar to that of the United States? How was it different?

How was Japanese culture expressed through literature?

What important Japanese traditions caused Japanese Americans to behave in distinctive ways?

Activities and Projects

- Have students locate the areas of Japan or Kens from which the majority of immigrants came to this country.
- Have several students prepare and present class reports about the crops grown and the farming methods used in these Kens.
- Have a group of students prepare Japanese foods that would be grown in these Kens.
- Assist the class in planning and presenting a Hana Matsuri (celebration of Buddha's birthday). Use the experience to explore Buddhist beliefs.
- Have several students demonstrate and explain the obon (dance festival which commemorates the dead).
- Lead the students in a discussion of how the government the Japanese left differed from the government the Japanese found in their new home.
- Have the students illustrate their favorite Japanese folktale using Japanese art techniques.
- Explain to the class the traditions of enryo, giri, haji, and so on. Then ask the students to imagine and share with one another examples of these traditions that could come from their own lives.

INQUIRY TOPIC: JAPANESE IMMIGRATION

Learning Concepts

Most Japanese Americans who came to the United States were successful in their search for greater economic opportunity.

The close-knit, supportive Japanese American families and communities helped the Japanese immigrants to feel at home in their new country.

Questions for Exploration

What were the economic conditions in Japan and the United States during the period of Japanese immigration to the United States?

How were Japanese immigrants employed?

How did Japanese Americans help each other economically?

When did the first Japanese women come to this country in significant numbers? Why did they come?

What were the distinctive characteristics and special customs of the first Japanese American families?

How did Issei parents feel about formal education? How successful were Nisei children in school?

What role did the Japanese-language school play in the lives of Nisei children?

What role did the Japanese Association play in the lives of the Issei?

Activities and Projects

- Have a pair of students prepare and present for the class a comparison of the lives led by Japanese immigrants and the lives led by Japanese men of similar ages and backgrounds who remained in Japan.
- Have several students prepare and present to the class reports about the role of Hawaii in Japanese immigration to the United States.
- Assign class members roles representing various economic roles in the Japanese American community—farmer, gardener, dry cleaner, restaurant owner, etc. Have them report on the operation of their business what economic assistance they received from Japanese Americans, and what economic assistance they gave to Japanese Americans.
- Discuss with the class the relationship between Japanese family traditions and the "picture brides."
- Have the students write descriptions of the Japanese Sunday outing from the points of view of individual family members. Their descriptions should include comparisons with outings they have taken with their own families.
- Have a group of students role-play a Japanese family situation in which a student brings home a report card with high grades and a situation in which a student brings home a report card with low grades. Lead the class in a discussion about the possible influence of hiji in such situations.
- Ask students who attended Hebrew schools, Saturday schools for European American children, or activities such as scouting to discuss how these experiences are similar to and different from the experience of the Nisei children who attended the Japanese-language school.
- Lead the class in a discussion of the role of the Japanese Association. Compare its functions to those of the Japanese American Citizens League as well as groups such as the Urban League and the League of United Latin American Citizens.

INQUIRY TOPIC: DISCRIMINATION AND CULTURAL CONFLICT

Learning Concepts

Japanese Americans were the targets of numerous forms of blatant discrimination.

Japanese Americans made amazing adjustments to the abuses they encountered, but they paid a high emotional price.

Questions for Exploration

Who were the people most hostile to Japanese immigrants? Why?

What did the people who warned of the "Yellow Peril" fear? Was their fear reasonable?

How did the press and the movie industry discriminate against Japanese Americans?

How were Japanese Americans prevented from buying land?

How were Japanese Americans burdened by discrimination in education?

Was the internment necessary for national security?

Was the internment constitutional?

What material, psychological, and cultural losses did Japanese Americans suffer from the internment? Were they in any way compensated for their losses?

Activities and Projects

- Using one of the appropriate teacher references listed in the bibliography of resources at the end of this unit, find examples of prejudicial treatment of Japanese Americans in the press and motion pictures. Share some of these examples with your class. Lead the class in a discussion of how this kind of treatment creates negative stereotypes.

- Have one group of students present the "Yellow Peril" controversy from the point of view of those who were alarmed. Have another group present numerical facts about Japanese immigration including what percentage people from Japan represented in the total number of people who immigrated to this country. Have yet another group of students present other reasons why people in the United States might have feared the Japanese Americans—economic competition, racism, etc.

- Have a student present a report to the class about the San Francisco School Board attempt to force Japanese children to attend segregated schools. Lead the class in a discussion comparing this issue with that of segregated schools for Black children.

- Have several students make class reports on:

  The provisions of the California land bills of 1913 and 1920 and the effects of these laws on the lives of Japanese Americans.

- Have a group of students stage their interpretation of the Congressional debate on the Immigration Act of 1924.

- After the students have read books on the internment, ask them to bring to class other interpretations of the internment from other historical sources. Discuss with them reasons for any differences.

- Lead the class in a discussion of the internment which covers the following issues: Was it necessary? Was it legal? How was it similar to the Nazi persecution of the Jews? Why were the Japanese Amer-

INQUIRY TOPIC: DISCRIMINATION AND CULTURAL CONFLICT

Activities and Projects *(Continued)*

icans, but not the German Americans interned?

- Have students present class reports on the following: how the Japanese adjusted to the internment, how they resisted it, and the relationship between the financial and property losses that the Japanese Americans suffered because of the internment and the amount of compensation paid to Japanese Americans after World War II.

INQUIRY TOPIC: ACHIEVEMENTS OF JAPANESE AMERICANS

Learning Concepts

Japanese Americans are making significant contributions to the development of our nation.

Japanese Americans have been successful in numerous fields.

Questions for Exploration

How have the efforts of Japanese Americans affected the development of agriculture in the United States?

What honors have Japanese American athletes earned for the United States?

How have Japanese Americans served this country in war?

What important scientific discoveries have been made by Japanese Americans?

What contributions have Japanese American political leaders made toward ending discrimination?

What leadership have Japanese Americans provided in the field of education?

What important buildings have been designed by Japanese Americans?

What are the outstanding achievements of Japanese Americans in the visual arts?

Activities and Projects

- Have several students prepare and present class reports on the following:

  How Japanese Americans made ostensibly worthless land fertile and productive, how Japanese Americans helped to develop California's rice industry, the contribution of Japanese Americans to the growing of citrus fruits, and how the Japanese Americans developed agricultural marketing and truck farming.

- Ask students to bring to class pictures of buildings designed by Japanese Americans such as Minoru Yamasaki and Gyo Obata. Help them arrange a display with the pictures.

- Have a student or several students prepare and present to the class a slide show about artists such as Isamu Noguchi and Tokito Ryotaro.

- Have a group of students present dramatizations depicting the heroic achievement of the Japanese Americans who fought in World War II.

- Have several students stage interviews of Japanese American educators such as S. I. Hayakawa.

- Select a number of Japanese American scientists who have been honored for their scientific achievements such as Leo Esaki and Harvey Itano. Have members of your class write articles about the careers of these scientists.

- Have a group of students present a panel discussion on the roles of Japanese American political leaders, such as Senator Daniel Inouye and Congresswoman Patsy Mink, in combating discrimination.

- Have several students prepare and present to the class reports about the accomplishments of Japanese American sports figures such as Tommy Kono and Ford Hiroshi Konno.

GLOSSARY

enryo—dishonest refusal due to over-politeness.

giri—a strong obligation.

haji—a strong feeling of shame, concern for what others may think about you and your family and associates.

hana-matsuri—the birthday of Buddha and flower festival.

hazukashi—to be shy.

Issei—first generation of Japanese in America (immigrants).

Kibei—born in America but raised in Japan.

Nisei—second generation Japanese American.

obon—a dance festival commemorating the dead.

on—duty, respect.

Sansei—third generation Japanese American.

Yonsei—fourth generation Japanese American.

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The Puerto Rican Experience

INTRODUCTION

General Background

Puerto Rico, or "rich port" as it was called by the Spaniards, is located 1,000 miles southeast of Florida along the line that separates the Atlantic from the Caribbean. Its population is 2,712,000 according to the 1970 census. The population density of the island, which is 35 miles wide and 100 miles long, is one of the highest in the world—800 people per square mile.

In addition to those on the island, the number of Puerto Ricans in the continental United States is significant, and increases with each census count. The 1960 census showed almost 900,000 individuals of Puerto Rican birth or descent living in the mainland United States. By the time of the 1970 census, the number had risen to 1,518,000. While most mainland Puerto Ricans live in large eastern cities, there are also pockets of Puerto Ricans in Chicago, Cleveland, Milwaukee, and San Francisco. The state with the largest number of Puerto Ricans is, of course, New York. New Jersey and Illinois have the second and third largest Puerto Rican populations.

The term "mainland" is correctly used by those from the island when referring to the continental United States because Puerto Rico has been part of the United States since 1898. In 1952, Puerto Rico became a self-governing commonwealth, and the people of the island became United States citizens.

As citizens, Puerto Ricans live under United States federal, state, and local laws. They may travel freely—without passport or immigration limitations—between the mainland and the island. Puerto Ricans are also represented in the United States Congress by an elected Resident Commissioner, who, although permitted to speak for the island, has no vote in congressional affairs. Island residents are not permitted to vote in United States presidential elections.

Puerto Rican Ethnicity

The Puerto Rican people have a mixed ancestry. The original inhabitants of the island were Taino Indians or Arawaks. The Spaniards, who came to the island starting with the discovery voyages of Columbus in 1493, enslaved the Tainos and forced them to work on plantations and in small gold mines.

The pure blood Tainos, under pressures of enforced labor and slavery, weakened and died out as an individual people. In their place, the Spaniards started to import Blacks from Africa.

Today's Puerto Ricans, because of the intermarriage among Taino, Spaniard, and Black, are varying mixtures of these three strains. Their features reflect this mixture, and their skin color may be of any tone, from light to dark.

Taino Indians

Today, little is known of the Taino Indians because they left no written record. What is known was learned from what archeologists have been able to piece together from potsherds and skulls.

Some social scientists believe that there were about 40,000 Tainos on the island when the Spanish came and that they had straight black hair and copper-colored skin.

Their culture was based upon farming, hunting, and the raising of animals. Religion, also an important part of the Taino culture, was animistic in nature.

The Spaniards' arrival, it is thought, caught these Indians completely by surprise. They thought that the Spaniards were immortal and did not resist Spanish control of the island and their enslavement.

Eventually a group of Taino Indians decided to find out if the Spanish were actually immortal, and they successfully tried to drown a young Spaniard. Once they discovered that the Spaniards died like mortals, they started fighting back. A number of rebellions took place in various parts of the island. The Tainos also ran away from the Spanish settlements.

The Conquistadors' response was disastrous for the Tainos. Large numbers of Indians were killed in the suppression of their rebellions. Those who ran away were hunted down until they were either caught or forced to flee the island. Moreover, the Tainos were ill-prepared physically to face the onslaught of those diseases brought by the Spanish to the island. By 1777, the Tainos had all but disappeared from Puerto Rico.

Colonial Spanish Rule

Wracked by storms, rebellion, and disease over the years, Puerto Rico was one of Spain's poorer colonies. Despite this, however, the Spanish population gradually increased in number and the culture, social climate, and architectural style of the island came to reflect the dominant Spanish influence.

Spanish rule was autocratic and oppressive. Spain controlled the island as an absentee landlord and flagrantly neglected it. The masses of the people were peons. The wealth that existed on the island was concentrated in the hands of a small upper class. There was no middle class. Most of the people were illiterate. Ninety-two per cent of the island's children did not attend school. Public health facilities were almost nonexistent, and contagious diseases were widespread.

Spain's neglect and mistreatment of Puerto Rico led to an aggressive movement for home rule by the 1800's. In 1868, the famous Lares Revolt occurred. A group of independence advocates seized the city of Lares and proclaimed it the "Republic of Puerto Rico." This revolt failed, but agitation for home rule continued.

After decades of sporadic civil war, on November 28, 1897, Puerto Rico was granted autonomy by Spain. The new island government had hardly begun to function when the Spanish American War erupted.

Early United States Rule

War was declared by Spain on the United States on April 24, 1898. A truce was signed August 12, 1898. On December 10 of that year, the two nations formally ended the war with the Treaty of Paris which made Puerto Rico part of the United States.

During the first two years of American rule, relations with Puerto Rico were awkward and ambiguous. Military rule was established and military governors from the United States manned the island.

This type of government proved to be unsatisfactory for both parties. Congress, therefore, tried to establish a more workable relationship with the passage of the Foraker Act in 1900. Under the terms of this act, Puerto Rico became "the People of Puerto Rico." The island's governor and Executive Council (Upper House) were to be appointed by the President of the United States. The House of Delegates (Lower House) and resident commissioner to be chosen by the people. Puerto Ricans did not become American citizens nor was the island truly granted any modicum of independence.

The job of the resident Commissioner was to represent the island in the United States House of Representatives. He was not, however, permitted to vote. Any action taken by the elected House of Delegates was subject to veto by the United States Congress. The Circuit Court of Boston was named as the high court for the island.

Puerto Ricans, especially the Puerto Rican leadership, were shocked by the terms of the Foraker Act. They had hoped that their hardwon gains from Spain would be recognized and that the islanders would be able to decide their own political destiny.

During the sixteen years that the Foraker Act was in effect there were renewed and increasingly frequent cries for independence. The island's political parties believed that Puerto Rico had been betrayed by the United States.

An anti-American feeling escalated, the President and Congress decided that some responsive action had to be taken. The passage of the Jones Act in 1917 granted provincial status to Puerto Rico and conferred United States citizenship upon the people of the island. The Jones Act, instead of achieving its goal of pacifying Puerto Ricans, served to further alienate them. They saw themselves "forced to accept" yet another arrangement without having any voice in the shaping of their destiny.

Between 1900 and 1946, the island was headed by a series of fifteen American governors appointed by the President of the United States. With few exceptions, these men were inept administrators who differed little from their Spanish predecessors. The poor leadership of the early American governors was reflected in lack of improvement in medical, educational, and economic conditions on the island between 1898 and 1940.

Puerto Rico as a United States Commonwealth

The United States government responded to persistent expressions of dissatisfaction with conditions on the island and the formation of the radical Naturalist Party, whose platform was independence for the island, by granting Puerto Ricans the right to elect their own governor in 1947. In 1948, Luis Muñoz Marin was elected governor by popular ballot. He was the first elected governor in the island's history.

Once in office, Muñoz Marin took the position that the provincial status of Puerto Rico was unacceptable. In its place, he advocated the Estado Libre Associado (Free Associated State) or Commonwealth Plan which would make it possible for the island to have a degree of governmental autonomy while maintaining its ties with the United States.

After a great deal of struggle, the people of Puerto Rico, by plebiscite, on June 4, 1951, approved Commonwealth status for the island. Muñoz Marin led the inauguration ceremonies which began the Commonwealth of Puerto Rico on July 25, 1952.

Since 1952, there have been native movements advocating statehood for the island. There have also been movements for complete Puerto Rican independence. In an attempt to resolve this explosive controversy, the islanders were asked to voice their opinion in a 1967 election. Over sixty per cent of those who participated in the referendum voted for retention of commonwealth status. Chief among those who fought to keep Commonwealth status was Muñoz Marin, now leader of the Popular Democratic Party.

Operation Bootstrap

Muñoz Marin also set Puerto Rico on a new economic course. Feeling that the income derived from the island's three main cash crops—sugar, tobacco, and coffee—formed an inadequate financial base, he looked to industrializing the island by attracting American industry. He launched Operation Bootstrap, an extensive development program which lured American business through offering generous tax incentives, government sale of factory buildings at modest prices, and cheap labor. By 1971, the program had recruited 2,000 plants and $2,000,000 in investments. The island's per capita income jumped from $188 a year in 1940 to $1,234 a year in 1969. Moreover, the United States government invested huge sums in the island's schools, hospitals, roads, and other public facilities.

Operation Bootstrap has been a success, but Puerto Rico paid a price. Urbanization has created a new poverty class on the island, the urban poor. Clearing land for factories has

displaced many poor and marginal families—forcing them off the farms and into city slums. The unemployment rate is chronically high and wages are low. The greatest profits have gone to upper class Puerto Ricans and American industrialists. American firms take the bulk of their profits back to the mainland rather than re-investing these monies on the island.

In spite of these drawbacks, many wage earners on the island claim that they prefer to work for mainland-owned firms because they enjoy better wages, working conditions, and benefits. "Americano" businesses have created jobs and economic opportunities for Puerto Ricans that never before existed on the island. Much, however, remains to be accomplished.

An unexpected spin-off of Operation Bootstrap has been the creation of an awareness among Puerto Ricans of the wider world beyond their island. Dreaming of making good in a big mainland city, large numbers have migrated to the states.

Migration

A few Puerto Ricans, such as cigar makers and merchant seamen, settled on the mainland before the 1920's. It was not until the 1920's and 30's, however, that significant numbers migrated from the island to the continental United States.

The lack of legal barriers is a major factor in the migration of Puerto Ricans to the states. As citizens, they can move freely between the island and the mainland.

Relatively inexpensive transportation also facilitates Puerto Rican migration. In the 1930's, it cost $40 to make the three and one-half day boat trip from San Juan to New York City. After World War II, the airplane replaced the boat from San Juan: a migrant could fly from San Juan to New York City for as little as $35. While the flight from San Juan took 8 hours in the 1940's, in 1973, the same trip took only 2½ hours and cost $62.

Puerto Ricans on the Mainland

The Puerto Rican experience in the continental United States has been one of an uphill struggle. Most of the arriving islanders are poor, speak little or no English, and have to make the adjustment from island village to urban scene. Most are also unskilled workers with little or no formal schooling. When they find jobs, they are usually low-paying factory or service (restaurant, hospital) positions.

Moreover, they must make a tremendous cultural adjustment. For the Puerto Rican migrant, there is a correct way for each member of the family to behave and there is a correct language to speak. These norms, however, are not the same as mainland norms. This causes confusion, alienation, and identity crises among many Puerto Ricans in the United States.

In traditional Puerto Rican culture, the man was the undisputed head of the household. He was also expected to uphold his *machismo* (maleness). The "good woman" was one who obeyed her husband, stayed at home and took care of the children, and worked from dawn to dusk. The children were expected to obey their parents, especially their fathers, to stay out of trouble, and to develop a strong loyalty to the family. The family was a highly valued institution, and the needs of the family came before those of individual members.

On the mainland, little support is given to these traditional roles and values. If anything, they are undermined by the norms of the larger society. Women and children, for example, are given expanded roles to play in our culture. Women are taught that it is permissable, if not desirable, to work and have a degree of independence unheard of on the island.

Children, too, are taught in our schools that they should be aggressive instead of submissive, independent rather than dependent. Finally, Puerto Rican children learn that their parents' mores, values, and language are "foreign" ways that must be abandoned in order to achieve success in American terms.

Puerto Ricans experience racial problems on the mainland that are unknown in Puerto Rico, because the significance of skin color is very different in the two cultures. While it is more desirable to be white than black on the island—whites are more likely to be members of the upper classes—poor whites and poor Blacks tend to mix rather freely and intermarry

more frequently than on the mainland. Blacks can and do enter the upper classes. When they do, their skin color becomes less important than their social relationships; they are considered members of the upper classes.

The dual categories of Black and white are meaningless in Puerto Rico. An individual's color classification is determined primarily by his or her physical traits rather than by the color of the individual's parents or relatives. Within one family, there may be individuals who fit into one of several classifications—*blanco* (white), *prieto* (dark-skinned), *negro* (black), and *trigueno* (tan). Other terms used to make color distinctions are *idio*, *orifo*, and *de color*. Also, when describing an individual's color, Puerto Ricans consider hair color and texture as well as pigmentation.

On the mainland, however, Puerto Ricans are forced to fit into one of two racial categories, Black or white. This causes problems for the Puerto Rican migrant of intermediate skin color who is alienated from both Black and white communities in the United States. In many ways, mainland society has responded to the cultural differences of Puerto Ricans with prejudice and discrimination.

In order to ease the cultural shock associated with their migration, the Puerto Rican migrants, like ethnic immigrants of the past, have tended to concentrate demographically in pockets of settlement that constitute ethnic neighborhoods (Puerto Ricans call them *barrios*).

Puerto Rican Organizations

The larger Puerto Rican communities within the United States have organized to improve the lives of Puerto Ricans on the mainland:

The Puerto Rican Forum, organized in 1957, is involved in educational and community development.

The Puerto Rican Community Development Project sponsors programs such as job training and drug prevention.

ASPIRA provides educational programs aimed at interesting Puerto Rican youth in higher education.

The Puerto Rican Family Institute, organized by a group of Puerto Rican social workers in New York City, serves newly arrived Puerto Rican migrants.

The Young Lords Party helps "liberate" the Puerto Rican community from oppression. It has initiated for Puerto Rican youth free breakfast programs and information on lead poisoning, has become involved in the welfare rights movement, and has organized community health projects.

INQUIRY TOPIC: THE ISLAND HERITAGE

Learning Concepts

The Puerto Ricans who migrated to the mainland have brought a rich cultural heritage with them.

The culture of Puerto Rico is itself an exciting ethnic mixture.

Questions for Exploration

What was the island's native culture?

What roles did Spanish and African people play in the development of the island's culture?

Does Puerto Rico have a segregated society? Did it ever have a segregated society?

What are the traditions of the Puerto Rican family?

What are the traditions of the Puerto Rican extended family?

What are Puerto Rico's religious traditions?

What changes have occurred in the Puerto Rican economy? How have these changes affected life in Puerto Rico?

How does Puerto Rican food reflect the island's culture?

Activities and Projects

- After explaining to the class the little that is known about the culture and history of the Taino and Arawak Indians, lead a discussion in which the class compares the native island culture with the native cultures of other parts of the Western Hemisphere. Also compare the consequences of the European conquest on the subsequent history of the native cultures.

- Have students bring in pictures which reflect the Spanish influence in Puerto Rico. The pictures should be accompanied by brief historical explanations. Also, have them translate into English the names of the principal Puerto Rican towns and cities.

- Ask students to compile a varied collection of pictures of Puerto Ricans. Ask them to distinguish which ones are "Negro" and which, if any, are "white."

- After several of your students who have good reading skills have read Wagenheims' *Puerto Rico: A Profile* or Mortin Golding's *A Short History of Puerto Rico*, have some of them make class presentations on the island's long history of widespread intermingling and intermarriage among people of different color.

- Have others caption the collection of pictures with the subtle Puerto Rican color designations—blanco, prieto, trigueno, etc. Then lead the class in a discussion which explores the possibility that race may be more a social than a biological phenomenon.

- Have students present class reports on the unique aspects of Puerto Rican Catholicism, such as the pueblo and personalismo, and on Pentecostal Churches in Puerto Rico.

- Have a group of students plan, prepare, and serve a Puerto Rican meal for the rest of the class. Also have them explain how the foods are grown and prepared in Puerto Rico. If possible, they should purchase the foods at a bodega.

- After the students have read *The Puerto Ricans* or another suitable book, lead a

INQUIRY TOPIC: THE ISLAND HERITAGE

Activities and Projects *(Continued)*

class discussion on the advantages and disadvantages of rural and urban economies.

- Have students present class reports on Puerto Rican family traditions—such as the use of two family names, the use of *Don*, the involvement of the family in courtship, etc.

- Lead a class discussion about the traditions in the Puerto Rican extended family, such as the padrino and compadre. Compare these traditions with extended family patterns in other ethnic groups.

INQUIRY TOPIC: MIGRATION TO THE MAINLAND

Learning Concepts

Because Puerto Ricans came to the United States for the same reasons that people come here from other parts of the world, there are similarities between their experiences and those of other ethnic groups in this country.

There are significant differences between the movement of Puerto Ricans to the continental United States and the immigrations of other American ethnic groups.

Questions for Exploration

Why did Puerto Ricans migrate to the United States?

How did their journey differ from the journeys of other immigrants?

Why is the movement of Puerto Ricans from the island to the mainland called migration instead of immigration? Why is it sometimes called commuting?

Where in the continental United States did Puerto Rican Americans make their home?

What kinds of jobs did Puerto Ricans find when they reached the continental United States? What kinds of jobs do they hold today?

What are the distinctive ethnic features of Puerto Rican communities on the mainland?

What cultural conflicts do Puerto Ricans experience on the mainland?

What problems do Puerto Ricans encounter in the United States because of racial concepts that are different on the island and the mainland?

Activities and Projects

- Determine the Puerto Rican community nearest to your school and have the students trace the migration to the community on a map. Compare the distance and the cost of travel between the mainland community and San Juan with the distance and cost of travel between this community and a country represented by another ethnic group in your town or state.

- After finding out the period of greatest migration to the Puerto Rican community nearest you, have several students make class presentations on economic conditions in Puerto Rico and in the United States during this period.

- Have students make class reports about the following: why Puerto Ricans came to this part of the United States, the jobs they found when they arrived, and the kinds of jobs Puerto Ricans from that community have today. If possible, also include information about the kinds of jobs the migrating Puerto Ricans once held on the island.

- After showing the film *Island in America*, lead a class comparative discussion which compares the problems and discrimination encountered by Puerto Rican migrants, Black migrants and Mexican American migrants, and the problems and discrimination encountered by immigrant groups.

- Lead the class in a discussion that clarifies the difference between immigrants and migrants and the reason why Puerto Ricans are migrants and in some cases commuters.

- Either take the class on a field trip to a Puerto Rican neighborhood or have a group of students prepare and present to the class a slide show showing the distinctive ethnic features of such a neighborhood.

- Divide the class into four groups representing Puerto Rican fathers, mothers, sons, and daughters. Ask the members of each group to write reports from the point of view of their assigned family role about the problems that life on the mainland causes in their families.

INQUIRY TOPIC: MIGRATION TO THE MAINLAND

Activities and Projects *(Continued)*

- Lead a class discussion which explores these questions: Do Puerto Ricans identify with "Black" or "white" people in the United States? Because of racial attitudes on the mainland what problems might develop between Puerto Ricans who are compadres on the island after they migrate to the mainland?

INQUIRY TOPIC: POLITICAL DEVELOPMENT OF PUERTO RICO

Learning Concepts

For over four centuries, powerful nations have controlled the political destinies of the island people.

The political future of the island generates a great deal of interest and controversy among the Puerto Rican people.

Questions for Exploration

In what ways have the people of the island resisted the domination of absentee government?

Under nearly 400 years of Spanish rule, the political status of Puerto Rico changed several times. What changes occurred in the lives of the island people that resulted from political developments?

Why did the United States enter the Spanish American War? Why did the United States annex Puerto Rico?

In what ways is the United States control over Puerto Rico similar to the previous control of Spain? In what ways is it different?

Were the Foraker and Jones Acts political benefits or liabilities for the people of Puerto Rico?

What contribution has Luis Muñoz Marin made to the political development of Puerto Rico?

What is the current political status of Puerto Rico?

What is the best political course for the future of Puerto Rico?

Activities and Projects

- Have your class create a Puerto Rican resistance journal which will have articles, interviews, feature stories, cartoons, and editorials about the following:

  Taino and Black resistance to Spanish colonization and Slavery, the Lares Rebellion, the Nationalist Party, and the student uprising in the 60's.

- After several students present class reports on the various types of Spanish rule, have other students present a panel discussion about the lives of Puerto Ricans under the various regimes.

- Have students write reports on the Spanish American War and the Treaty of Paris from the point of view of people living in Puerto Rico.

- Have students present class reports about the following:

  How Puerto Rico benefited from the Foraker Act, the problems created for Puerto Rico by the Foraker Act, how Puerto Rico benefited from the Jones Act, and the problems created for Puerto Ricans by the Jones Act.

- Lead the class in a comparative discussion about the colonial rule of Puerto Rico by Spain and the United States.

- Have one student research the life and career of Luis Muñoz Marin and ask the class to pretend they are members of the Press Corps interviewing Muñoz Marin at a press conference.

- Have several students make class reports about contemporary economic and social conditions in Puerto Rico. Have three other students attempt to convince the rest of the class (who have assumed the roles of concerned Puerto Rican citizens) that the best hope for Puerto Rico's future is either independence, statehood, or commonwealth. The students should then vote for one of the three political positions.

- Have the students write brief predictions about the economic and political future of Puerto Rico.

INQUIRY TOPIC: PUERTO RICAN ACHIEVEMENT ON THE MAINLAND

Learning Concepts

Puerto Ricans have made important contributions to American life on the mainland as well as on the island.

Puerto Ricans on the mainland are organizing in numerous ways in order to secure better lives for Puerto Rican people.

Questions for Exploration

What successful political efforts have Puerto Ricans made on the mainland?

What are mainland Puerto Rican organizations doing to help Puerto Ricans?

What contributions have Puerto Ricans made to education in the United States?

What have they done to improve educational opportunity for Puerto Rican children?

How has Puerto Rican music influenced musical entertainment in this country?

How does Puerto Rican literature reflect the migration experience?

What contributions have Puerto Ricans made to American drama?

In what sports have Puerto Ricans been successful?

What has been the importance of Puerto Ricans in American travel and industry?

Activities and Projects

- After several students make class reports on the political careers of people like Herman Badillo and Carmen Maymi and other students have made a presentation about the political program of the Young Lords, lead a class discussion about the differing political strategies among mainland Puerto Ricans.

- After several students present class reports on the founding and the development of the Puerto Rican Forum and the Puerto Rican Family Institute, lead a discussion about how these organizations resemble other civil rights and service organizations and how they differ.

- Assign students to become familiar with the careers of Joseph Monserrat, Hilda Hidalgo, and Louis Nuñez and have one student become familiar with the careers of all three of them. Have the student who has learned about all three careers act as moderator and the other students assume the roles of the educators they have researched during a panel discussion about the educational needs of Puerto Ricans on the mainland.

- After two students research the musical careers of Tito Puente, Noro Morales, Bobby Capo, Rafael Hernandez Ramito, and Pablo Casals, have one of them interview the other about the effect of Puerto Rican music on musical entertainment in this country.

- Have each member of the class select a Puerto Rican fiction author and write reports about how the work of this author reflects the island and migration experience.

- Have a group of students select and present to the class a scene from Puerto Rican drama or literature.

- Have class members research the careers of Puerto Rican sports figures such as Roberto Clemente, Jose Torres, and Chi Chi Rodriguez. Then have them present to the class the reasons why these people

INQUIRY TOPIC: PUERTO RICAN ACHIEVEMENT ON THE MAINLAND

Activities and Projects *(Continued)*

should be admired by young people. After the presentation, have the class select the sports figure it most admires.

- Have several students present a slide show about the recent development of tourism and industry in Puerto Rico. Have other students make class reports on the benefits and problems that these developments have produced for Puerto Ricans on the island and on the mainland.

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Miguel: Up from Puerto Rico. 15 min., color: Learning Corporation of America, 711 5th Avenue, New York, NY 10022. Rental $15.00 for three days, Purchase $195.00. Story of a resourceful little boy who wants to buy a fish dinner for his father's birthday with a dollar given him by his mother. After losing the money Miguel has a series of adventures before achieving his aim.

Puerto Rico and the Virgin Islands. 11 min., black and white: Coronet Films, 65 East South Water Street, Chicago, Illinois 60601. A geographic, historical, and cultural survey of these United States territories in the Caribbean.

Puerto Rico: Showcase of America. 18 min., black and white: McGraw-Hill Book Company, Text Film Division, 330 West 42nd Street, New York, NY 10036. Portrays the growth of Puerto Rico's economy against the background of the island's geography, history, culture, and traditions.

Puerto Rico: The Caribbean Americans. 22 min., color: International Film Bureau, Inc., 332 South Michigan Avenue, Chicago, Illinois 60604. Presents the main historical facts about the island. Describes one Puerto Rican who has gone to New York for a better life and returns to Puerto Rico.

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Film Strips

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Minorities Have Made America Great, Part II of The Puerto Ricans. Warren Schloat Productions, Pleasantville, New York 10570 (with attached record and teachers' guide). Color: $22.50 with record. This filmstrip consists of two parts. Part 1 describes some of the problems Puerto Ricans face in adjusting to life on the mainland. Those problems are compared with those of earlier immigrant groups. The impact of some of these problems upon Puerto Rican youngsters is shown. Part 2 shows how organized attempts are being made to cope with those problems. The work and influence of Aspira, Headstart, and other programs are described.

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2023 N. Front Street
Philadelphia, Pa. 19122

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OFFICE OF FOMENTO IN NEW YORK
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1519 Connecticut Avenue, NW
Washington, DC 20036

CHILDREN'S MUSIC CENTER, INC.
5373 W. Pico Boulevard
Los Angeles, CA 90019

SPANISH BOOK CORPORATION OF AMERICA
610 Fifth Avenue
New York, NY 10026

EL MUSEO
Community School District Four
206 East 116 Street
New York, NY 10029

APPENDICES

Appendix I

ETHNICITY AND EDUCATION: CULTURAL HOMOGENEITY AND ETHNIC CONFLICT*

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Introduction

Americans have long equated popular education with social cohesion and social mobility. Since the last decades of the eighteenth century, they have assumed that expanding educational opportunity would strengthen the fiber of democratic life, would teach individuals the essentials of citizenship, and would forge a common value system out of the heterogeneous environment that was America. Instability and change, the seeming failures of traditional institutions like the family and church, and changes in the system of production and distribution of services have been responded to with calls for more schooling, appeals to bring more individuals into the classroom for longer periods of time. Where morality seemed in decline, where class or ethnic conflict was developing, the school was seen as the primary agent for political socialization, the agency most directly involved in instilling commonality and harmony.

American schools have also been viewed as mechanisms of social mobility. Especially after the mid-nineteenth century, expanding educational opportunity and economic advancement were conceived of as synonymous. What was learned in school—behavioral and attitudinal traits, the specific skills of literacy and vocation—would further economic progress for both the individual and society. Upon these assumptions, Americans have pressed for mass public schooling, and indeed, since the early twentieth century, have required that all youth spend a substantial part of their time in the classroom. Schools are thus supported because they are believed crucial to political socialization and economic advancement; they preserve the social order by converting questions of social reform and the distribution of economic rewards into educational problems. Reforming the schools and providing greater opportunities to attend school have become the dominant American response to social instability.

While this faith in schooling has been widespread, it occurred only after numerous conflicts. Throughout the nineteenth and twentieth centuries there were frequent debates over the best means to achieve a politically homogeneous citizenry. Ethnic groups have been at odds with governmental and educational authorities over the teaching of alternative cultural values. Social classes have divided over the types of education to be offered and over the benefits to be derived from expanding educational opportunity. Questions have been raised over who should control the schools, what curriculum and pedagogy best teaches citizenship and assures economic advancement. And, while the ideology of the melting pot required all children to attend, America's Blacks were excluded from the common system. These conflicts touched fundamental assumptions about the United States as a melting pot, about the role of formal education in the assimilation process, and about opportunity in American society.

Schooling and Citizenship

The relationship between schooling and American identity received its most explicit formulation following the American Revolution, when concerns for the uniqueness and tenuousness of the American experiment, fear of Old World corruptions, and the desire to

* An early version of this article was given as an address at the National Education Association Conference on Educational Neglect, February, 1975.

establish a unified nation and a national character fostered numerous proposals for institutions to assure the creation of patriotic citizens. This concern was neither unique to America nor a unique function of schooling. European countries in the process of nationalization showed similar concerns, and calls for a uniquely American literature, art, and architecture were common. But increasingly the school became a focus for patriotism, the institution where individuals learned how to become citizens. Throughout the nineteenth century, the belief that schooling was necessary for political and cultural socialization heightened the pressure to get more children into the classroom.

By the mid-nineteenth century, the definition of citizenship and national identity in America had also become inextricably intertwined with Protestantism. Although Americans had no formal state religion—the heterogeneity and competitiveness of religious denominations had forced them to reject a state-supported church—they nonetheless expected their society to be religious. The absence of an established church, however, raised serious problems about how to inculcate religious values. In terms of schooling, the question was simply put: How could religious values be assured in the schools when the state was committed to non-sectarianism? The answer led Americans to distinguish between denominational affiliation and general moral values applicable to society as a whole. This distinction allowed for the adoption of a common denominator Protestantism that stood above doctrinal conflicts. In the process, public education became America's established church. One did not have to be Protestant to be American—although it helped—but one did have to pay psychological deference to Protestantism. Under these conditions, the possibilities of a culturally plural society were severely circumscribed.

These and related assumptions were made explicit in the nineteenth century classroom through school textbooks. Often the sole curriculum and pedagogical guides available to the inexperienced and transient individuals who comprised the nineteenth century teaching force, the textbooks were memorized and recited; they were to be learned, and they revealed the school's expectations about cultural values.

The most constant theme of the textbooks was national unity. Despite moments of dissent, the United States, students were told, had achieved a *consensus* on all moral, political, and economic issues. To substantiate this, schoolbooks discussed and indeed, created folk heroes, men who stood above the disputes of their time: the Revolutionary heroes, the self-made Franklin, the tolerant folk hero Lincoln, and above all, Washington —resembling Christ—were the models for America's youth.

The textbooks placed America's national destiny on a divine level. Americans were the chosen people, with God actively at work in forging the nation. As one history of the United States concluded, "We cannot but feel that God has worked in a mysterious way to bring good out of evil. It was He, and not man, who saw and directed the end from the beginning."

The imperatives which a divine national identity placed upon education were apparent in the treatment of racial, religious, and nationality groups. Humankind was divided into separate immutable races with inherent characteristics. In the hierarchy of races, Negroes were the most degraded: gay, thoughtless, unintelligent, and subject to violent passions. While slavery was usually regarded as an evil, especially after the Civil War, Negroes continued to be seen as inferior and lacking in those qualities necessary for full citizenship. American Indians were also inferior to whites, though because they were the original inhabitants of America, they were superior to other non-whites. Those First Americans who were peaceful and accepted the whites' march of progress were depicted as "noble savages." Those who tried to prevent the westward movement were simply savages. In either case, the extinction of the Indian was viewed as inevitable, all in the interest of civilization.

In the textbooks, Catholicism was condemned as a false religion. Subversive of the state, inimical to morality, the Church fostered tyranny, superstition, and greed. The image of Jews changed during the nineteenth century from a distinctly religious to a racial group. By the century's end, Jews were seen as incapable of full assimilation into the American melting pot. Their quest for material goods had taken on sinister overtones, identified with urban vices and contrasted to rural morality. The national identity of countries outside the

United States was similarly seen as a product of racial characteristics. The Irish were impulsive, quick tempered, violent, fond of drink, and impoverished. The French were more complicated: frivolous and Catholic, they had nonetheless produced Lafayette and Napoleon. Worst of all were the Southern Europeans: racially homogeneous, indolent, and Catholic. Italy was a vast ruin ruled by superstition and the papacy; Spain and Portugal bigoted. While other nations, especially England and Germany, received more generous treatment, nineteenth century textbooks taught American children harsh stereotypes of the newcomers populating their land with increasing frequency. The lesson was clear: while individuals could become Americans by identifying with white, Anglo-Saxon, Protestant values, they could only approximate true Americanness. A hierarchy of Americanism had been created.

The best Americans were not simply those who equated Protestant values with patriotism and rejected distinctive nationality and ethnic traits. They were also economically successful. To assure economic success, the school was to integrate Protestant morality with secular advancement. In the classroom the Christian religion was converted into a moral code conducive to a burgeoning capitalist economy. Nothing reveals this more effectively than *McGuffey's Readers*, America's most popular school books. The works of William Holmes McGuffey and his successors sold more than 120 million copies from their first appearance in 1836 to 1920, and most copies received more than one reading.

The *Readers* were handbooks of good conduct. They encompassed the themes of an emerging middle class morality. Hard work and frugality brought prosperity. Responsibility for success or failure lay with the individual. The affluent should use their wealth in socially responsible ways. A commonality of interests existed among social classes; there was thus no reason for class conflict. Poverty was cleansing, disobedience unconscionable. Persistence, punctuality, honesty, self-denial, and temperance defined the moral man. But while work was essential to success, individuals should accept the fact that they live in a hierarchical society.

> Work, work, my boy, be not afraid;
> Look labor boldly in the face;
> Take up the hammer or the spade,
> And blush not for your humble place.

Getting ahead, the *McGuffey Readers* told American youth, involved allegiance to a work ethic in an Anglo-Protestant, white society.

American Education and Ethnic Conflict

While the values of cultural homogeneity have dominated American education since the mid-nineteenth century, they have never been implemented without conflict. Four of these conflicts are particularly suggestive of both the extent to which ethnic alternatives were available in education and of the limited tolerance for cultural variety in the schools.

Biculturalism and Bilingualism

There is no doubt that most immigrants to America wanted to become Americans. But it is also clear that many wanted some continuity between their ethnic cultures and the dominant culture of their new environment. They did not wish to see their children's American citizenship gained at the expense of deep and open hostility toward the culture and language of their former homeland.

For much of the nineteenth century, certainly before the 1880's, the structure of American public education allowed immigrant groups to incorporate linguistic and cultural traditions into the schools. In urban, as well as rural areas, schools were decentralized and locally controlled. As such, they were responsive to ethnic and political pressures, and immigrant groups could successfully assert that the preservation of their cultural identity was a legitimate responsibility of public education.

Usually, this preservation took the form of instruction in a language other than or in addition to English. Indeed, wherever immigrant groups possessed sufficient political power

—be they Italian, Polish, Czech, French, Dutch, German—foreign languages were introduced into elementary and secondary schools, either as separate or as languages of instruction.

The most successful group in the nineteenth century were the Germans. In numerous cities, German became a regular part of the elementary school curriculum. In Cincinnati, for example, children in the first four grades wishing to do so (about 14,000 in 1899) could split their school week between an English teacher and a German teacher. During the mid 1870's, St. Louis's Superintendent of Schools, William T. Harris, soon to become United States Commissioner of Education, defended his city's bilingual program by claiming that "national memories and aspirations, family traditions, customs, and habits, moral and religious observances—cannot be suddenly removed or changed without disastrously weakening the personality."

Yet despite these successes in ethnic pluralism, pressure to convert to a culturally homogeneous value system proved too great. At the end of the nineteenth century and during the first decades of the twentieth century, bilingualism and biculturalism in the public schools were rapidly disappearing. The conflict over foreign languages and foreign customs, what one historian has called, "a symbolic battle between those who wanted to impose one standard of belief and those who welcomed pluralistic forms of education" was being resolved, and pluralism was in full retreat.

The Catholic Alternative

When one turns to the Catholic response to the cultural homogenization of the public schools, one finds a more complicated story.

Before 1870, there was no mass movement toward Catholic parochial schools. This does not mean that there were no parochial schools or no conflict between Catholics and non-Catholics before 1870. There were. In New York City during the 1850's Bishop John Hughes inveighed against the "Socialism, Red Republicanism, Universalism, Deism, Atheism [and] Pantheism" of the public schools. Church councils called for schools to provide Catholic children with a Catholic education. And, religious orders brought with them from Europe commitments to traditional values that appealed to Catholic immigrants and a willingness to maintain schools at subsistence wages. But while important as a basis for future growth, these efforts were never part of a consolidated drive toward parochial schooling, and most Catholics found the informal options of a decentralized public system open to group pressures sufficient to their needs.

In the four decades after 1870, however, that situation dramatically altered. As the informal, decentralized public schools changed to a centralized, bureaucratic system, the influence of local interest groups waned. Simultaneously, schooling itself took on new importance; high rates of voluntary attendance were reinforced by the passage of compulsory attendance legislation. Going to school had become important. By the 1890's three out of five parishes had established parochial schools as alternatives to the public system, many of the schools maintained only with great economic difficulty. More important, an increasing number of Catholics had concluded that support for the local parochial school was an excellent, perhaps the best, way of expressing their religious convictions.

From the perspective of ethnic pluralism, two aspects of the origins and subsequent development of parochial schooling are particularly relevant. First, the system was born of conflicts. Second, once the commitment to an alternative system was made, certainly by 1920, Catholics tended to minimize differences between parochial and public schooling.

The conflicts over parochial education can be broadly categorized as conflict between Protestants and Catholics and conflict within the church among nationality groups. Anti-Catholicism was frequently tied to anti-foreignism in the nineteenth century, and the public schoolmen often assumed that one could not be a good American and a good Catholic. Of special importance at the end of the nineteenth century was the collapse of a number of attempted detentes between Catholic authorities and public school officials: plans to allow nuns and priests to teach in public schools, transfers of property that would give public school authorities use of the parochial school buildings in return for a continued Catholic

atmosphere, and released-time experiments were the most common proposals. While such compromises were opposed by Catholics distrustful of public institutions, the more extreme objections came from non-Catholics and public school educators unwilling to accommodate to minority group sentiments.

Conflict within the church among different nationality groups was also of major importance in the proliferation of parochial schools. The arrival of large numbers of Polish, Southern Slav, and Italian Catholics after 1880, when added to the nationalist oriented German Catholic population, forced the largely Irish church hierarchy into a de facto acceptance of parishes along national lines. While the situation varied throughout the country, these groups were often unwilling to attend either the public schools or the parochial schools of another Catholic nationality and proceeded to set up their own alternative to both.

Conflict was not the only reason for the establishment of parochial schools. Many Catholics arrived in America with the belief that education should be an extension of family life, and Catholics thus supported the idea that the school should be under church auspices. Yet, in historical retrospect, conflict—between Catholics and Protestants and among nationalities within Catholicism—appears as the crucial determinant in the origins of the parochial school system in America.

While the parochial system thus originated as a religious and ethnic alternative to public education, equally striking has been the pressure on that system to conform as closely as possible to the public schools. From World War I on, Catholic educators have emphasized the Americanness of their parochial schools, and that the values taught there are ones held in common by most Americans, save for distinctions of religious preference. This is not to suggest that parochial schools and public schools have been and are exactly the same. But while there are differences, parochial schools and public schools in the same localities do share striking resemblances to one another. What began as an explicitly different system has wound up considerably less different than Catholics and non-Catholics would have predicted 75 years ago.

Blacks and the Melting Pot

In the conflict between white and Black Americans over socialization into a common mold, one finds the supreme irony. The ideology of conformity required that as many as possible be brought into the public schools as the only sure way to achieve a common socialization process. But from the beginning Black Americans were told they could not get in. Race was the line that could not be crossed in the melting pot of the common school.

Through most of the nineteenth century, white techniques of exclusion were blatant—even where free, Blacks were considered inferior, and their inferiority was assumed to be contagious. They thus had no place in white classrooms. After 1890, however, northern educators were less direct in their exclusion of Blacks. Their rhetoric centered less on distinctions of race than upon the need for schools to be realistic and relevant, to concentrate, in short, upon fitting the student to the realities of the economic and social marketplace and to the realities of scientific measures of intelligence.

This took a variety of forms:

> Educational tests showed that Black children had low mental levels and therefore Black children were unfit for rigorous academic learning.
>
> Since discrimination in the economy was such that Blacks could not get good jobs, schools should, therefore, train Black children for the jobs they could get: girls would receive training for domestic service; boys for unskilled menial labor.
>
> Blacks, it was argued, grew up in immoral atmospheres. The schooling of Black children, therefore, should emphasize basic moral values absent from their home life and neighborhoods.

None of this was exclusively limited to America's Blacks. Similar comments and expectations were made about other ethnic groups and the poor generally. But for Blacks, exclusion from the expectations of the melting pot was more total, more systematic, more

discriminatory. If the goal of American educators was to adjust the individual to the realities of the society, it was America's Blacks for whom the realities were most oppressive.

The Black response to the processes of exclusion varied by community and by the exigencies of the political moment. Before the advent of mass public education, Blacks who received schooling did so through voluntary associations and through philanthropic and religious agencies. As public schooling came increasingly to dominate the formal agencies of education in the latter half of the nineteenth century, Black communities often split over the goals of integration versus segregation. Sometimes the goal was for entry into white schools, the participation of Black children on an equal basis with whites. In some cases, the demand was for separate but equal schools, places where Black children could be taught by Blacks and where they would be free from the hostility and prejudices of white children and white teachers.

Whatever the politics of any particular situation, Blacks showed a willingness to use a multiplicity of techniques to win their case: court action against school boards, public pleas and lobbying, school boycotts, all attempts to force the white power structure to respond.

Through it all, one theme had become clear: for Blacks, the burden of educational justice lay upon themselves. It was the Black community that had to justify, seek, and indeed seize quality schooling for its children. The goals of cultural uniformity did not include America's Blacks.

Ethnic Culture and School Achievement

The cultural values of American ethnic groups and the demands of school achievement have frequently been in conflict. While there are many reasons why some groups achieved more highly in the public schools than others—economic status, previous cultural background, the availability of rewards through schooling, levels of discrimination, and the attitudes and climates of individual schools and teachers—at least part of the difference should be attributed to the discrepancies between what was expected and rewarded by ethnic and family cultures and what was demanded by school authorities. A striking example of this is the case of the children of southern Italian immigrants.

Most of the available evidence suggests that southern Italian children did not do well in school. School authorities complained of their unruliness and truancy, dropout levels were high, and there seemed to be little enthusiasm among southern Italian parents for advancing their children's academic careers. There were undoubtedly many reasons for this, ranging from hostility to southern Italians by school people to the economic pressures that required leaving school early. But it is also clear that southern Italian cultural values conflicted with the demands of formal schooling in America, and in that conflict, the Italian child either had to change or was dropped by the wayside.

Italians of the *contadino* or the peasant class of southern Italy arrived in America with cultural patterns conditioned by chronic poverty, a rigid social structure, and by exploitation of frequently absent landlords. In a world heavily stacked against them, the *contadini* found in their families the sole refuge within which trust and loyalty could be cultivated. The word was "us," the family, versus "them," the official institutions, the state, the outsiders. To survive required complete loyalty to "us" with as little contact as possible with "them."

Schools, in this context, were alien institutions maintained by the upper classes at the *contadini's* expense. Few peasant children went beyond the third grade, and they received little incentive from their teachers to achieve further. Nor was formal education supported by the Church. Catholicism in southern Italy was marked by mysticism, the supernatural, and emotional identification with the patron saints. Rarely was the Italian peasant expected to be able to read the prayer book. Knowledge—religious and secular—was based on community folklore, not on written texts, to be learned, not debated or analyzed.

This background ill-disposed southern Italian immigrants to respond favorably to American schools. Schooling was seen as a direct challenge to family values and parental control. The dominant concern of many southern Italian parents seems to have been that

the school would indoctrinate their children with ideas antagonistic to the traditional codes of family life. Reporting on the dilemma of being Italian in New York's public schools, a sociologist wrote that "it is in the school that the one institution which is an integral part of his nature and devotion—his home—is constantly subjected to objections." In addition, schooling, especially for adolescents, conflicted with the economic needs and expectations of southern Italian families. Once old enough to contribute, Italian youth were expected to work.

Southern Italians did change in America as they grasped the opportunities to become middle class. But for at least a generation, the strong familial culture of southern Italian children, in conflict with the values of public schooling, was met by disinterest or hostility on the part of American educators. The conflict was not unique to Italians; variations on the theme affected most ethnic groups. But southern Italians clearly suffered from American education's inability to respond sensitively to familial and communal values or to provide secure learning environments for children caught in the conflict of cultures.

Lessons of the Past

Extrapolating themes from the past and offering them as lessons for the present is always a tricky business. Certain developments in American educational history, however, seem sufficiently clear to allow their use in current debates over ethnicity and the schools. Appeals for ethnic pluralism have a long history in American education and, especially before the late nineteenth century, have sometimes been successful. But more striking has been the ideological commitment to cultural homogeneity. Partially out of this commitment, a bureaucratic administrative structure was established that has made public education highly resistant to ethnic pluralism. Most ethnic groups were thus forced to choose their cultural identities from a narrow spectrum of acceptable responses or were forced to become "less American." The school viewed strong identification with one's ethnic heritage as a drawback to success in America. For some groups, there were no choices. At best, Blacks, Indians, and other non-whites were defined as second-class citizens, at worst as non-citizens. The historical evidence also suggests that without explicit commitments to multi-culturalism as essential to American life *and* without a bureaucratic reorganization that allows for considerably more decentralized decision-making, it is very unlikely that varied cultural values and styles will be acceptable in the public schools.

If this seems clear, it is also important to be wary about what remains unsaid. Ethnicity is a more legitimate form of self-identification in America than social class, and what is labeled ethnic conflict is as often conflict between social classes. We should thus recognize that some of the current furor over ethnicity may separate and divide groups who should be tied together by class allegiances. If all that ethnicity today turns out to be is a grab for a larger hunk of a pie that is already too small for the working class and the poor, then the hopes for a more ethnically plural society will be sorely disappointed.

We should also recognize that calls for ethnic pluralism may be symbolic, demands not so much for the acceptance of substantially different values in the schools, but pleas for recognition: "Show us you are not against us, for we want to be good citizens." Such pleas are real, in the sense that they may be necessary for every group that feels itself outside the mainstream or neglected by those in power. But pleas to be recognized are not the same as a movement toward an acceptance of and support for multi-cultural behavior.

Finally, in the quest for a more pluralist society, it is important to ask the question of how much cultural pluralism can be tolerated if Americans are to retain political unity. For the time being, that question may well be a red herring. The kind of political unity obtained by ignoring cultural differences has not been the kind of politics any American can be proud of. It is probably wiser to assume that the issue of political unity should await a fuller acceptance of multi-culturalism. But ultimately the relationship between cultural pluralism and political unity will have to be faced.

Appendix II

ANALYSIS OF NEA/NJEA ETHNIC STUDIES PROGAMMING SURVEY

The 1974-75 school year was the first year the Congress appropriated monies for the operation of an Ethnic Heritage Studies Program.

In Fiscal Year 1974 the total amount appropriated for Title IX, ESEA, was $2,355,000.

The criteria of eligibility and selection, based upon the Act, were published both in the Federal Register of April 12, 1974, and in the Guidelines for Application.

The stated purpose for the program was to:

- Afford students an opportunity to learn more about the nature of their own heritage and to study the contributions of other ethnic groups to the Nation.
- Reduce educational disadvantages and social divisiveness caused by ignorance or misunderstanding of multicultural influences in the lives of individuals and communities.
- Realize the educational gains that can result from understanding the contributions of cultural pluralism to a multiethnic Nation.
- Encourage citizens of our pluralistic society to have intercultural awareness.

The stated Policy of the program was:

"In recognition of the heterogeneous composition of the Nation and of the fact that in a multiethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic, and committed populace, and in recognition of the principle that all persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group, it is the purpose of this title to provide assistance designed to afford to students opportunities to learn more about the nature of their own heritage and to study the contributions of the cultural heritage of the other ethnic groups of the Nation."—Title IX, Elementary and Secondary Education Act (ESEA).

Ethnic Participation was defined as:

An "ethnic group" is defined in the federal regulations and criteria related to Title IX, ESEA, as "a group of individuals who discernibly share values and behaviors within the national society by virtue of race, religion, language, and/or national origin."

Ethnic participation is required by Title IX, ESEA, and is accomplished by involvement of individuals and organizations of the ethnic group or groups with which a particular project is concerned. The majority of members of a project's advisory council must be related to the ethnic group or groups with which a project is concerned; and each project must be directly administered by or have the cooperation of an ethnic group or groups.

According to USOE officials, more than 14,000 copies of the Guidelines for Application and more than 12,000 application packets were mailed by the Ethnic Heritage Studies Branch to ethnic associations, educational associations, school districts, state departments of public instruction, postsecondary institutions, and (on request) to interested individuals. As defined in the Act, "the Commissioner is authorized to make grants to, and contracts with, public and private nonprofit educational agencies, institutions, and organizations . . ."—Title IX, ESEA.

1,026 applications for 42 grants in Fiscal Year 1974. Of these over 97.0 percent were not funded.

The amount of support requested by eligible proposals was $83,152,631. The actual appropriation represented less than 2.7 percent of this amount.

Proposals were received from every state as well as from the District of Columbia, Guam, Puerto Rico, and the Virgin Islands. Proposals were submitted from urban, suburban, and rural areas. They included metropolitan, regional, statewide, and national projects. A broad spectrum of ethnic groups was evident in the applications—34 different ethnic groups were associated with the proposed initiatives.

Appendix III

1974-75 ABSTRACTS BY STATE OF PROJECTS FUNDED BY THE ETHNIC HERITAGE STUDIES PROGRAM TITLE IX ESEA

ALABAMA

Alabama Center for Higher Education
2121 - 8th Avenue, North, Suite 1520
Birmingham, Ala. 35203

Project Title: "Black Studies Research and Demonstration Project"

Abstract: This project proposes integration of relevant Afro-American materials into the instructional programs of secondary and post-secondary schools and institutions of Alabama.

ALASKA

Alaska State-Operated Schools
650 International Airport Road
Anchorage, Alaska 99502

With the cooperation of: Anchorage Community College, Alaska Native Foundation

Project Title: "Ethnic Studies Materials for Alaskan Native Children and Teachers of Indian Children"

Abstract: This project includes development of materials for use in grades 1-12 by Native Alaskan children and teachers of Indian children.

CALIFORNIA

Bakersfield College
1801 Panorama Drive
Bakersfield, Calif. 93305

With the cooperation of: California State College at Bakersfield, Bakersfield City School District

Project Title: "Project M.E.CH.I.C.A."

Abstract: Project M.E.CH.I.C.A. (Materiales para Estudios Chicanos Inter-Culturales de America) will develop, adapt, and disseminate bilingual Chicano studies curriculum materials and prepare school personnel in use of these materials in order to develop an intercultural dimension to Chicano studies. This will be accomplished initially at the community college level and subsequently at elementary and secondary levels at schools in California and the Southwest.

California State Department of Education
Bureau of Intergroup Relations
721 Capitol Mall, Room 634
Sacramento, Calif. 95814

Project Title: "California Ethnic Heritage Program"

Abstract: This project will develop graded curriculum designs and materials for teaching ethnic heritage studies and will disseminate the results throughout the state's school districts, which are required to train school staff in the history, culture, and current problems of diverse ethnic groups.

Japanese American Citizens League
22 Peace Plaza, Suite 203
San Francisco, Calif. 94115

Project Title: "Contributions of Japanese Americans to American Life: Curriculum Development Program"

Abstract: This project is to develop an approach to curriculum materials that can be a model for other ethnic groups and from which an elementary and secondary program can be developed.

COLORADO

Social Science Education Consortium, Inc.
855 Broadway
Boulder, Colo. 80302

With the cooperation of: Council of State Social Studies Specialists, Social Studies Supervisors Association, College and University Faculty Association

Project Title: "Analysis and Dissemination of Ethnic Heritage Studies Curriculum Materials"

Abstract: This project will collect, analyze, and disseminate available curriculum materials in ethnic heritage studies and will train teachers to use these materials. A "Resource Kit" for ethnic heritage studies will be developed for use by teachers, grades K-12.

CONNECTICUT

University of Connecticut
Department of Sociology
Storrs, Conn. 06268

Project Title: "Intergroup Relations and Ethnicity: The Peoples of Connecticut"

Abstract: This project will develop curriculum materials concerning several ethnic groups in Connecticut, specifically, the Blacks, Irish, Italians, Jews, Poles, and Puerto Ricans. It will stress each group's unique contribution to the state's culture by developing an innovative educational program that will enable these ethnic groups to prepare and write their own living history.

DISTRICT OF COLUMBIA

Frederick Douglass Museum of African Art
316-318 A Street, N.E.
Washington, D.C. 20002

Project Title: "Ethnic Heritage Studies Program with an Emphasis on the Afro-American Heritage"

Abstract: The project will develop and disseminate educational materials that will provide opportunities for Afro-American students (as well as those of other ethnic groups) to learn about their own and other people's heritages in order to recognize the contributions made by each group to American culture.

FLORIDA

Florida State University
Science and Human Affairs Division
302 Education Building
Tallahassee, Fla. 32306

With the cooperation of: American Hellenic Education Progressive Association, Daughters of Penelope, Comparative and International Education Society

Project Title: "A Project in Multicultural Learning: Greek American Contributions to the American Society"

Abstract: The project will develop multimedia units on the contributions of Greek Americans to American culture for use by secondary school students and by elementary and secondary school teachers in preservice and in-service college programs.

HAWAII

University of Hawaii
College of Education
Department of Educational Foundations
1776 University Avenue
Honolulu, Hawaii 96821

Project Title: "Ethnic Resources Center for the Pacific"

Abstract: This project will establish an "Ethnic Resource Center for the Pacific," which will develop and disseminate curriculum materials to enhance ethnic pride in minority groups and mutual understanding among ethnic groups.

ILLINOIS

Southern Illinois University, Board of Trustees
Southern Illinois University at Carbondale
Carbondale, Ill. 62901

With the cooperation of: Association for the Advancement of Baltic Studies, Latvian Foundation, Inc., Latvian Theatre Association in America

Project Title: "Drama and Theater of Baltic-American Youth"

Abstract: This project will plan development of materials for use in schools educating children of Estonian, Latvian, and Lithuanian descent and in teacher training programs across the Nation.

State of Illinois
Office of the Superintendent of Public Instruction
Urban and Ethnic Education Section
188 East Randolph Street
Chicago, Ill. 60601

Jointly with: University of Illinois at Chicago Circle

Project Title: "Illinois/Chicago Project for Inter-Ethnic Dimensions in Education"

Abstract: This project will produce a series of books and curriculum materials on key ethnic groups in Illinois. It will also offer in-service training of personnel in the use of the materials and provide on-going processes of ethnic education services, evaluation, resource development, and cultural group participation.

University of Illinois at Chicago Circle
P.O. Box 348, Room 3030-ECB
Chicago, Ill. 60680

Jointly with: State of Illinois

Information concerning this project may be found under Illinois, State of Illinois.

INDIANA

Indiana University Foundation
University at South Bend
P.O. Box F
Bloomington, Ind. 47401

Project Title: "Ethnic Heritage Study Program"

Abstract: This project will develop ethnic heritage resource materials concerning five ethnic groups of the South Bend area: Afro-Americans, Hungarian Americans, Italian Americans, Mexican Americans, and Polish Americans.

IOWA

Kirkwood Community College
Arts and Sciences Division
6301 Kirkwood Blvd., SW
Cedar Rapids, Iowa 52406

Project Title: "General Ethnic Heritage and Specific Czech Heritage Curriculum Model Development"

Abstract: This project calls for development of a curriculum model for ethnic heritage study (principally Czech American) on through adult levels, incorporating multisensory materials for individualized instruction.

MASSACHUSETTS

Brandeis University
Philip W. Lown Graduate Center for Contemporary Jewish Studies
Waltham, Mass. 02154

Project Title: "Center for Contemporary Jewish Studies Program for Jewish Ethnic Heritage Studies"

Abstract: The project will develop a set of modular curriculum units called "The Development of the Jewish Community of the United States," disseminate the materials nationally, and train personnel to use them.

Children's Museum
Jamaicaway
Boston, Mass. 02130

Project Title: "Ethnic Discovery Project"

Abstract: This project will produce a handbook for use by school, community, and family groups as a guide to ethnological investigation. The handbook will focus on the living community as the principal resource for gaining a greater understanding of the contributions of one's own ethnic heritage and those of others in America.

Harvard University
Fellows of Harvard College
Harvard University Press
1350 Massachusetts Ave.
Cambridge, Mass. 02138

Project Title: "Harvard Ethnic Encyclopedia: Stage I"

Abstract: This project will accomplish the first stage in preparing an ethnic encyclopedia that is to be a definitive and comprehensive guide to the history, heritage, and distinctive characteristics of ethnic groups in the United States.

MICHIGAN

South East Michigan Regional Ethnic Heritage Studies Center
163 Madison Ave.
Detroit, Mich. 48226

Project Title: "Development of an Ethnic Heritage Studies Program in South East Michigan"

Abstract: The project will develop a network of ethnic heritage studies resource, dissemination, and training centers throughout southeastern Michigan.

MINNESOTA

Gustavus Adolphus College
Scandinavian Studies
St. Peter, Minn. 56082

With the cooperation of: American Scandinavian Foundation

Project Title: "Expanded Program in Scandinavian Studies"

Abstract: This project will develop Scandinavian ethnic studies at the college level as well as curriculum materials for elementary and secondary schools.

Mankato State College
Minorities Groups Studies Center
Mankato, Minn. 56001

Project Title: "A Model Program in Multi-Ethnic Heritage Studies"

Abstract: This project, statewide in scope and regional in view, will design, develop, and implement a model curriculum.

MISSOURI

Washington University
Lindell & Skinner Blvds.
St. Louis, Missouri 06130

Project Title: "Ethnic Heritage Studies in Urban Neighborhoods"

Abstract: This project will (1) develop a college-level course in ethnic studies, (2) produce booklets about several ethnic neighborhoods in St. Louis that would be used in schools and community organizations, (3) develop a high school course on one ethnic neighborhood in which the students would work with a college seminar team, (4) train persons to use special ethnic heritage studies materials, and (5) create a permanent ethnic heritage data bank.

NEW JERSEY

New Jersey Education Association
Instruction Division
Trenton, N.J. 08608

Jointly with: National Education Association

Information concerning this project may be found under *District of Columbia*, National Education Association.

Rutgers University
State University of New Jersey
10 Seminary Place
New Brunswick, N.J. 08903

Project Title: "Institute of Ethnic and Intercultural Education"

Abstract: This project will establish an "Institute of Ethnic and Intercultural Education" for creating a program of "Total Community Education" in New Jersey.

NEW MEXICO

Cuba Independent Schools
P.O. Box 68
Cuba, New Mexico 87013

With the cooperation of: KMNE-TV Channel 5, Federation of Rocky Mountain States

Project Title: "Cuba Schools Ethnic Heritage Project"

Abstract: This Navajo and Chicano ethnic heritage project will produce a videotape program to be shown while transporting students to and from the Cuba schools.

NEW YORK

Anti-Defamation League of B'nai B'rith
Program Division
315 Lexington Ave.
New York, N.Y. 10016

Project Title: "Task Force to Define Cultural Pluralism, Develop and Test Strategies for its Effective Teaching"

Abstract: This project will define cultural pluralism and develop strategies for pluralistic approaches in education. It will also attempt to codify the theoretical basis for teaching and learning about cultural pluralism and childhood education.

Buffalo City School District
712 City Hall
Buffalo, N.Y. 14202

Jointly with: New York State University College at Buffalo

Project Title: "Ethnic Heritage Curriculum Development Project"

Abstract: This project will develop an educational program in the Buffalo schools that will assist members of ethnic groups to retain their cultural identities and to enhance their self-esteem. It will also develop resource guides concerning the art, drama, economy, geography, history, language, literature, society, and general culture of the Central Eastern European nations. These guides will be used by teachers and students (grades 4-12) in the Buffalo metropolitan area.

City College of the City University of New York
CUNY Research Foundation
Convent Avenue at 138th Street
New York, N.Y. 10031

Project Title: "Curriculum Development Program in Comparative Ethnicity"

Abstract: A curriculum development program in comparative ethnicity, focusing on Asian, Black, Jewish, Puerto Rican, and Slavic studies and involving association with the Irish and Italian studies programs of the City College.

New York State Education Department
Bureau of Social Studies Education
Washington Avenue
Albany, N.Y. 12224

Project Title: "Italo-American Curriculum Studies"

Abstract: This project will develop curriculum materials designed to integrate Italo-American studies into the courses of New York schools (grades K-12) in order to provide an integrated approach toward ethnic culture studies. It will promote the total study of an ethnic group in the areas of arts, history, humanities, linguistics, science, and social sciences.

New York State University College at Buffalo
Research & Development Complex
1300 Elmwood Avenue
Buffalo, N.Y. 14222

Jointly with: Buffalo City School District

Information concerning this project may be found under *New York*, Buffalo City Schools System.

OHIO

Cleveland Public Schools
1380 East Sixth Street
Cleveland, Ohio 44114

With the cooperation of: Greater Cleveland Intercollegiate Academic Council on Ethnic Studies

Project Title: "The Ethnic Heritage Studies Development Program"

Abstract: This project, undertaken in association with ethnic community organizations and area public and nonpublic school systems, will research and develop curriculum materials in ethnic studies that could serve as a model to educational institutions throughout the country.

OREGON

Center for Urban Education
0245 S.W. Bancroft Street
Portland, Oregon 97201

Project Title: "Increasing the Understanding of Multiethnic Heritage"

Abstract: This project will attempt to clarify the hidden ethnic and cultural underpinnings of present urban life by initiating a variety of programs designed to increase community participation. These programs will include (1) urban "probes", i.e., intensive learning experiences for mobile groups conducted over two- or three-day periods, using the city as a classroom; (2) urban "quarter" programs that will include student internships supplemented with weekly seminars that examine the diversity of the urban setting; (3) oral histories; and (4) a research program.

PENNSYLVANIA

Duquesne University Tamburitzans
Institute of Folk Arts
1801 Boulevard of the Allies
Pittsburgh, Pa. 15219

Project Title: "Development of a Croatian Ethnic Heritage Studies Kit"

Abstract: This project will develop a "Croatian Ethnic Heritage Studies Kit" dealing specifically with the Croatian ethnic group in America. The materials, to be developed for use in Pittsburgh schools and elsewhere, will be oriented to the folk arts, life styles, and traditions of this ethnic group.

King's College
133 North River
Wilkes Barre, Pa. 19711

Jointly with: University of Scranton

Project Title: "Ethnic Minorities in Northeastern Pennsylvania"

Abstract: This project will establish a repository of ethnic materials for present and future scholars in order to inaugurate and expand courses on this subject, as well as to train teachers through in-service programs. It will be done in cooperation with established ethnic organizations in Pennsylvania in order to encourage ethnic studies in the schools.

University of Scranton
Ethnic Studies Program
Scranton, Pa. 18510

Jointly with: King's College

Information concerning this project may be found under *Pennsylvania*, King's College.

RHODE ISLAND

Rhode Island Department of Education
199 Promenade Street
Providence, R. I. 02908

With the cooperation of: Providence School Department, Department of Languages at the University of Rhode Island

Project Title: "The Ethnic Heredity Studies Program of Rhode Island"

Abstract: This project will (1) develop activity-oriented curriculum materials for grades 2-6 that will encourage learning about several ethnic groups; and (2) create and collect, for secondary schools and colleges, foreign-language materials that depict the life at home and abroad of several cultural groups (especially the Portuguese).

SOUTH CAROLINA

Charleston County School District
Division of Instruction & Social Science Office
3 Chisholm Street
Charleston, S.C. 29401

Project Title: "The Ethnic History of South Carolina's Program: South Carolina's Ethnic Contribution to American History"

Abstract: The project will develop materials on the ethnic history of South Carolina and will train educational personnel to use them.

SOUTH DAKOTA

South Dakota Department of Education & Cultural Affairs
State Capitol Building
Pierre, S. Dakota 57501

Project Title: "Indian Ethnic Heritage Curriculum Development Project"

Abstract: This project will incorporate Indian studies into the regular curriculum of schools throughout South Dakota.

TEXAS

Southwest Educational Development Laboratory
211 East Seventh Street
Austin, Texas 78701

Project Title: "Ethnic Heritage Studies Program: Czechs, Germans, and Poles in Texas"

Abstract: This project is designed to help children in grades K-12 develop an appreciation for and acceptance of peoples of other cultures, and to help them understand the similarities and differences between various cultures.

VIRGINIA

Dilenowisco Educational Cooperative
Wise County School Board
Media Services
1032 Virginia Avenue
Norton, Virginia 24273

Project Title: "An Ethnic Heritage Studies Program for Five School Divisions in Appalachia, Virginia"

Project Director: Linda Johnson

Abstract: This project will service Appalachia (Virginia) by producing materials portraying the distinct culture of Central Appalachia.

WISCONSIN

State Historical Society of Wisconsin
816 State Street
Madison, Wis. 53706

Project Title: "Ethnic Heritage Studies: Old World Wisconsin and Ethnic America"

Abstract: This project focuses on gathering information on three of the ethnic groups of Old World Wisconsin—the Finns, the rural Poles, and the Germans. From this information exhibits will be created at the Outdoor Museum, and series of packets (multimedia kits) on ethnic history will be produced for use in the schools.